

William Whiston me emittit 1702

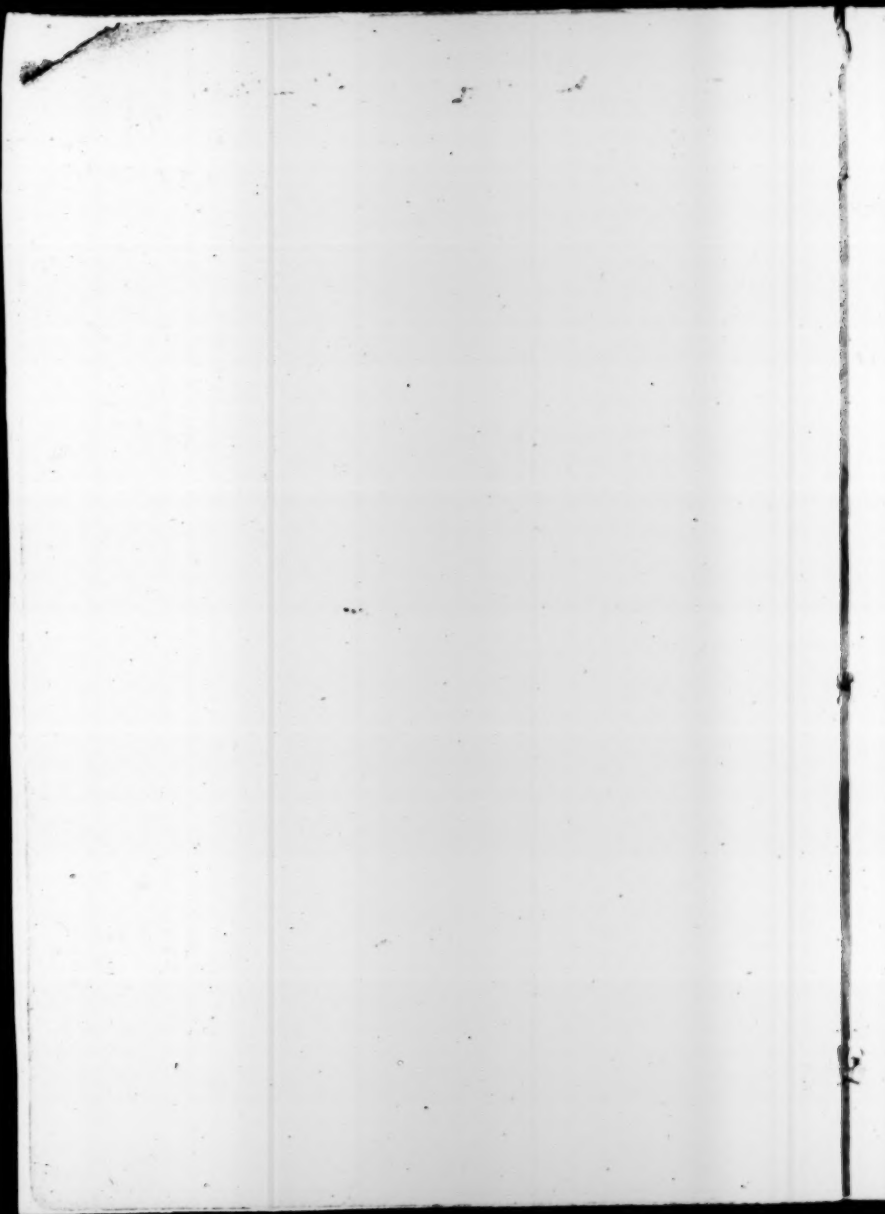
REGIMEN *Regim* SANITATIS SALERNI.

The Schoole of *SALERNE* most learned and iudicious Directorie, or Methodical Instructions, for the guide and governing the health of Man.

DEDICATED,
And sent by them, to the High and Mighty King of England, and published (by consent of Learned and skilfull Physicians) for the good and benefit of all in generall.

Perused, and corrected from many great and grosse imperfections, committed in former Impressions: With the Comment, and all the *Latine verses reduced into English, and* ordered in their apt and due places.

LONDON,
Imprinted by *Barnard Alsop*, and are to be sold by *John Burnes*, at his shop in Hosier Lane.





TO THE VVOR-
SHIPFULL, HIS LOVING,
Learned, and most iudicious Friend, Master

IOSEPH FENTON, Esquire, a Gentle-
man skilfully experienced both in
Physicke and Chirurgery.



IR, according to your
great deseruing, for for-
mer fauours receyued
from you, and a part of
bounden dutie in me (ha-
uing no means left wher-
by to expresse my grati-
tude) I send you this new
olde Booke, much better
knowne to you then my
selfe, and therfore I hope

to be the better accepted, if not for his sake that sendes
it, yet for the worth and credite of the Booke it selfe,
which speaketh better things then I can doe. All my
paines hath beene, to purge it from infinite absurdities
committed in precedent impressions, and adding of

The Epistle Dedicatory.

the Latine verses in English, according to my capacity and best ability.

If this (with my euer vnfaigned loie to you) may find gracious and acceptable entertainment: I haue as much as I desire, and, by an other subiect (much tending to the same nature) will hereafter endeuour my selfe better to deserue.

By him that desires to be

knowne to none but to your selfe.

ANONYMVS.



THE REGIMENT
OF HEALTH,
OR
A Direction for the Life of Man.

*Anglorum Regi scripsit Schola tota Salerni.
Si vis incolumem, si vis te reddere sanum:
Curas tolle graues, irasci crede prophannum.
Parce mero, cenato parum, non sit tibi uanum
Surgere post epulas, somnum fuge meridianum.
Non multum retine, non comprime fortiter anum:
Hec bene si serues, tu longo tempore uives.*

All Salerno Schoole thus write to Englands King,
And for mans health these fit aduises bring.
Shunne busie cares, rash angers, which displease;
Light supping, little drinke, doe cause great ease.
Rise after meate, sleepe not at after noone,
Vrine and Natures neede, expell them soone.
Long shalt thou liue, if all these well be done.



This right fruitfull and necessarie booke, was
compiled at the instance, and for the ble of
the most noble and victorious King of Eng-
land, and of France, by all the Doctors in
Physicks of the Uniuersitie of Salerne; to
the intent that a man should know how to
keepe his body in good health.

The Regiment

The Authour in the beginning of this booke, teacheth eight generall doctrines, the which hereafter be specified, and also declared at length.

The first doctrine is, that hee that desireth health of bodie, must eschue and auoyde great charges, thoughts and cares. For thought drieth vp mans body, hurting and leaning the spirits in desolation and comfortlesse: which being so left, and full of heauinesse, drieth vp the bones. In this doctrine are comprehended melancholinesse and heauinesse, the which doe greatly hurt the body: for by their operation, the body wareth leane and colde, the heart shrinketh vp, the wit and understanding wareth dull, the reason is troubled, and the memorie bitterly marred. Yet neuerthelesse, it is very expedient for fat and cosse folke, to be so sometimes peniue and heauy, that thereby they may moderate the ranke heat of their spirits, and make their bodies leaner and more slender.

The second doctrine is, to eschue anger. For anger (in like manner) drieth vp the body, and excessively chafeth and inflameth the members. And too great heat, as Auicen saith, dryeth vp mans body.

Secondly, anger hurteth through heating and inflaming of mans hart, and it letteth also the operations of reason. Some there be, that naturally, either by sicknesse, or chance of poison, are colde; for such folke to be angry, is very necessarie for their bodily health, that their naturall heat (by such means) may be stirred vp, gotten and kept.

The third doctrine is, to eate and drinke soberly: for eating and drinking excessively, causeth vs to be vnleslie, drowsie, and fleshfull, hurting and infecting the stomack. Many other inconueniences, as Auicen saith, grow and change through excesse of meates and drinks, as hereafter shall be declared.

The fourth doctrine is, to make a light supper. For too much meat being taken at night, causeth and engendreth gnawing and paine in the belly, vnquietnesse, let of naturall rest, and other griefes, which we feele and see by experience, the which hereafter shall be more plainly declared.

The

Aui. dist. 1.
cap. 1.
doct. 3.

Aui. cap.
de vino &
agua.

The fifth doctrine is, to walke after meate moderately. For thereby the meate descendeth to the bottome of the stomach, where (as Auicen saith) refresheth the vertue of digestion. For the mouth of the stomacke desireth soote, and maketh digestion.

The sixt doctrine is, to sicke to sleepe immediately after meate, which causeth health, and auoydeth diuers infirmities, as it is after shewed in these verses: Febris Pigrities, &c.

The seuenth doctrine is, to make water as oft as needeth: For he that keepeth or holdeth his water longer then nature requireth; shall auoyde it with great paine, and so it may chance; That death shall follow thereon, as Auicen saith. Also, to keepe the bregges and superfluity of mans soote any longer then nature requireth; engendyeth many inconueniences in the body. For the lyuer and vesicles called Meseriakes, bee dryd by (so) the most part) the humors of the soze-said superfluity, and so they be made hard, and cannot be auoyd, & this causeth opilations in the guts, and ventosities, and so it may chance, it breedeth impostumes: as after shall be shewen.

Aui. dist. 19.
lib. 3. ca. de
difficultate
murgendi.

The eight doctrine is, that one doing his easement, and auoyding the ordures and filth of the body, should not much force and constrain his fundament: for in so doing, the Hemoroids and Fistula shall growe him, and the fundament many times is misordered and thrust out of his proper place. Finally, the Authour saith, that who so will obserue the soze-said doctrines, shall liue long in good health and prosperity.

*Si tibi deficient medici, medici tibi fiant
Hæc tria, mens lata, requies, moderata diæta.*

When Phisicke needes, let these thy Doctors be,
Good diet, quiet thoughts, heart mirthfull, free.

Here are taught three generall remedies, whereby to conserve in health all creatures, and especially Noble men.

The first is, to liue ioyfully: for ioy and mirth causeth man to be yong and lussie. By moderate ioy and mirth, youth

is conserued, naturall vertue comforted, the witte sharpened and fixed by, and thereby man is more prompt, quicke, and of ability to doe all good and honest operations. For it is not said without a cause, that our ioy and mirth ought to be moderate. For when it is without measure, it ingendzeth death both bodily and ghostly. This moderate ioy, is most conuenient for them that haue much care and trouble. Which ioy may be got by the vse of delicate meates and drinckes, by auoyding of such things as engender and cause melancholy. And also, as Auicen saith in his eleuenth Booke and Chapter, of the failing of mans heart, By dwelling and accompanying among our friends.

Ani. dist. 2.
cap. deff.
Cor.

The second remedie, is tranquility of minde, of understanding, and of thought. For Noble men, though their great businesse and charges, are much more grieved and troubled, then other meaner persons. Great carke of minde and understanding, destroyeth the naturall rest of man, which is most expedient for Noble men: for they most commonly are naturally dry and cholericke; and therefore for them, rest and quiet is right profitable and conuenient.

The third remedie is moderate diet, that is, to eate and drinke moderately. And after shall be declared, what inconueniences grow through excessse of meates and drinckes.

*Lumina manus manus surgens gelida lauet unda.
Hac illac modicum pergat, modicum sua membra
Extendat, crinem pellat, dentes friet, ista
Confortant cerebrum, confortant cetera membra.
Lotecale, sta, pasce, vel in frigisce minute.*

Sleepe not too long in mornings, early rise,
And with coole water wash both hands and eyes.
Walke gently forth, and stretch out every limbe:
Combe head, rub teeth, to make them cleane and trim.
The braine and euery member else these doe relieue,
And to all parts continuall comfort giue.

Bathing,

Bathing, keepe warme, walke after food, or stam,
Complexions colde doe gentle warmth command.

Here are declared fixe doctrines, which comfort mans
baine, and the other members of the body.

The first is, when we rise in the morning early, to wash
our eyes with cleare colde water. The eyes would be washed,
to cleanse away the ordure and filthinesse that hang in the
byes of them. And Auicen saith, That the soueraignst thing
to mundifie and cleanse, & to make sharp of sight the eyes,
is to open them, comforteth, and conserueth the sight, &
specially of young folke. The reason why the eyes must be
cleansed with colde water, is, because euery thing must be
conserued by that is like it. For Galen saith, That hot bo-
dies haue need of hote medicines, and cold bodies of colde
medicines; Considering then that mans eyes be colde of na-
ture, it standeth with reason, that they should be washed
with colde water, and not with hot.

Aui. dist.
13. li. 3. cap.
de conserua.
Oculorum
Idem dist. 7.
cap. dede. 6.
Galen. li. 3.

The second doctrine is, to wash our hands when wee rise
in the morning, for they be instruments ordained, where-
with to keepe and mundifie those members, by the which
the superfluities of the baine be expulsed and ordered, as by
the nosethrills, the eyes, the eares, and other naturall cundits.
And therefore the hands specially ought to be washed with
colde water, for the washing of the hands with hot water,
engendzeth woymes in the bolly: and specially to wash them
in hot water immediatly after meate, as Auicen saith. For
the washing of the hands in hot water, presently after meat
draweth the inward and naturall heat of man to the exte-
riour parts, and so the digesting is vnperfect, the which vn-
perfect digestion is the principall cause that woymes be en-
gendered.

Aui. dist. 16.
li. 3. tra. 5.
cap. delum-
bra.

The third doctrine is, to walke a little hither and thither,
when wee are risen from rest, that so the superfluities of the
stomacke, guts, and liuer (as the grosse matter of baine) may
the moze speedily be thrust vnder.

The fourth doctrine is, competently after rest or sleepe, to extend and stretch out our hands, fate, and other limbs, that the lively spirits may come to the bitter parts of the body, and so cause the spirits of the braine to be moze quick and subtil.

The fifth doctrine is, to combe our heads in the morning, that the pores of the head may be opened, to auoyde such vapours as yet by sleepe are not consumed: and also to quicken the spirits of the braine. Furthermoze, to combe the head is very hollesome, specially for aged men. And Auicen saith, That to comb the head is wholefom, specially for old men. Therfore one should daily and oft combe his head. For oft combing brayneth up the vapours to the superiour parts, and so deniideth them from the eyes.

Aui. dist. 3.
li. 4. cap. de
debili. visus.

The sixt doctrine is, to wash and purge the teeth. For the filthinesse of the teeth causeth the breath to stinke. And of the filthinesse of the teeth groweth certaine vapours, that greatly doe annoy and hurt the braine. Furthermoze, the filthinesse of the teeth, mingled with the meate, causeth the meate to corrupt and putrifie in the stomache. Auicen instructeth and teacheth vs, how we may keepe the teeth from ache & sinke. That is, To wash the mouth with wine twice a month: but to make the breath sweet, it must be boyled with the roote of Spurge, whosoever bleeth the foresaid decoction and medicine, shall neuer haue the tooth-ache.

Aui. dist. 7.
lib. 3. cap. de
condent.

In the last verse are certaine generall rules: The first is, that after we haue washed and bathed our selues, we must keepe vs warme. For then the conduits of the body, that is the pores, are open: by the which, colde will pierce into the body, and ingender in vs diuers diseases.

The second is, that after wee haue dined or taken our repast, we must for a while stand vp right, that so the meat may descend downe to the bottome of the stomack, & then to walk a little softly: for hastie moving Brayneth naturall heat from the interior parts to the outward, and causeth ill digestion.

The third is, that one of colde complexion, should not warme himselfe too sobainly, but by little and little, for sobaine change

change hurteth nature: as Galen saith in the gloze of this Canon, *Secundum multum & repente, &c.* All strong things and of extreame nature, doe corrupt the body.

*Sit brevis aut nullus tibi somnus meridianus.
Febris, pigrities, capitis dolor, atque Catarrhus:
Hæc tibi promemunt ex somno meridiano.*

Let little sleepe, or none at all, suffice
At afternoone, but waking keeping thine eyes.
Such sleepe engenders Feauers, head-ache, Rheumes,
Dulnesse of soule, and belcheth vp ill fumes
From forth the stomacke. All these harmes ensue,
By sleepe at after-noones, beleue it true.

Here hee teacheth, that foure inconueniences are engendered by sleeping at after-noon.

First, the after-noon sleepe causeth and engendereth Feauers, by reason of opilations. For the naturall heat and spirit of man, by day draweth to the out ward parts of the body, and therefore digestion by day is but feeble: But when the naturall heat and spirits of man draw to the inwards parts of the body, then through their indtion, the naturall heat is stirred vp, and therefore the night is the very season of perfect digestion, and the undigested & raw humors, are the cause of opilations, which opilations engender Feuers, as Auicenna saith.

Secondly, the after-noon sleepe causeth a man to be less fit in his operations & business, by the reason aforesaid, for the grosse humor and undigested, cause mans spirits slowly to moue the body. For as a subtil quick spirit causeth lightnesse of body, so a lumpish or a heauie spirit, causeth a sluggish body.

Thirdly, the after-noon sleepe engendereth the head-ache. For the grosse and undigested meate that remaineth in the stomack, both lift vp to the braine grosse vapours, the which trouble and grieve it. And of very consequence, if vapours of grosse matter be stirred vp and raised, they must also be grosse. For Galen saith in the gloze of the Aphorisme, *Quæ crescent,*

*Aui. diff. 1.
lib. 4. cap. de
putri.*

*The cause
of head-ach.*

crescent,

crescent, &c. That it must needs follow, that all things be like those things, of whom they be engendred.

The fourth inconuenience, is the *Pole* and *Rheumes*. *Rheumes* be humours that runne from one member to another, and as they runne to diuers parts of the body, so they haue diuers names. For when the *Rheume* commeth to the lights, they be called *Catarri*: and when they runne to the chokes, they be called *Branchus*: and when they run to the nose, they are called *Coriza* as it appeareth in these verses.

*Si fluit ad pectus, dicatur reuma Catarrius,
Ad fauces branchus, ad naros dico Corizam.*

Rheumes from the breast, ascending through the nose: Some call *Catarrhes*, some *Tisick*, some the *Pole*.

The diuersitie of Feuers.

A Feuer
Effimeras,
is a daily
Feuer.
Galen de
arte cura-
tina ad
Glauc. 1.

Gal. de arte
curatua ad
Glauc. 1.

But besides the reasons of the diseases before rehearsed, there be many other reasons, and more effectuall. The cause of the first inconuenience, that is of *Feuers*, which sometimes are called putrified *Feuers*, and sometimes *Feuers Effimeras*.

A *Feuer Effimere*, is ingendred of vapours and fumes, kept and retained after the afternoone sleepe, the which abstaining from sleepe, is wont to consume. Galen saith. That these *Feuers Effimeras*, came through faintnesse drunkennesse, anger, furiousnesse, inward sorrow, and other vehement cares of the mind: and the *Feuers* that come by inflammation of the priue members, are of the same kinde. These *Feuers* be soon cured, as by bayning and customable diet. The putrified *Feuer* is ingendred of the humidities in man indigested, and augmented by the afternoone sleepe. Galen saith, That *Feuers* ingendred of corruptions of humors, are called putrified *Feuers*.

The second inconuenience, that is, to be slow in operation and motions chanceth, by reason that by the afternoone sleepe, the humidities and fumes in man, are retained about the muscles, veines, and ioynts, and also causeth the foresaid members

members to be affonied and a slæpe, and therefore the body after dinner is slow, and heauy in operations.

The third inconuenience (that is the head ache) commeth, as is before declared in the second inconuenience; that is to say, by the humidities and vapours retained in the body, through slæpe and rest, which by such means are troubled and moued toward the bzaine.

The fourth inconuenience, that is the Catarre, signifying all manner of reumes, chaunceth to man, and greatly groweth him, through vapours and fumes which are wont to be dissolued and consumed by watch, and by reason of slæp, they bzawe to the inward parts of man, and fume byward toward the bzaine: which fumes ingrossed by cold, return to the low parts Caterrisans of mans body. Auicenn alledgeth many other inconueniences and diseases, engendred of the afternone slæpe. Auicenn. lib. 1. doct. 2. cap. 9.

The first disease is the gout and pallsie, the which grieues vs, by reason that the humidities, that are wont to be dried by and consumed by the heate of the Sun, and by watch, do remaine still in the body.

The second is, the colour & corruption of the face, through the watrish humidities, like vnto mans bzine mingled with the blood, which watrish humidities are wont to be wasted and consumed by watch, and by reason of sleeping, they ascend with the blood toward the bzaine and the face, and so they cause the face to swell, and to waxe pale.

The third inconuenience is, that afternone slæp engendzeth the spleene, and that by the keeping of the grosse melancholy humours by the day rest. For as watch with the heat of the day (which doth open) giueth mouing and way to melancholy humours, by the strait cundites of the body: so the day slæpe letteth and destroyeth the passages and proper wayes of them, and specially it destroyeth and stoppeth the cundites, that come from the splene to the mouth of the stomacke, which are ordayned to prouoke mans appetite, by which cundites, all melancholy superfluities are wont commonly to be

clarified.

The fourth hurt is, that the afternone sleepe molliifieth the veines, because that the humidities, the which are wont to be dissolued by the day watch, cannot be restozed; which so remainning in mans body, doo bee by the veynes.

The fifth inconuenience is, that man, by reason of rest o; sleepe, loseth his appetite, for lacke of resolution of the humours: which resolution is chiefe and principall cause of the appetite. An other reason is, that the replenishing and filling of the stomacke with fumes and humidities, molliifieth and shutteth the mouth thereof.

The sixt inconuenience that afternone sleepe doth engender, are Impossumes, by meanes of humidities encreased by the day sleepe, the which draw to one member o; other, and so cause it to swell. Auicenn sayth, that besides all these aforesaid, there be two other speciall causes, that proue the afternone sleepe to be hurtfull.

The first is, that the day rest is soon corrupted, because the heate of the day draweth the corporall heate to the exterior parts of man: but the night rest doth cleane contrary, for it draweth the corporall heat of man toward the inward parts. Of the which two motions, there is engendred a violent motion that disturbeth nature. And therefore, they that will sleepe and rest them by day, are counselled to sleepe in dark places, and in some shadow.

The second cause is, that the day rest maketh a man bristly, doo wile, and as halfe asraide, and that by the changing of nature from his olde customs, that is, from digestion of his meate: yet notwithstanding, that the afternone rest o; sleep is generally disprayed, and the night rest greatly commended and praysed; yet the sleepe that is taken in the morning three houres before the Sunne rising, and three houres after the Sunne rising, is not to bee disprayed: As Hippocrates sayth in his second booke of Prognost. Sleepe conuenient and naturall, taken by night or by day, is allowable, and contrary is hurtfull; but the morning sleepe of all the day

is

A note well
worthy the
observing.
Hyppoc.in
lib.2. Prog.

is least worthy dispraise.

And albeit the day sleepe, and at afternone, are forbidden by olde fathers and Doctors; yet for all that, now a dayes, sleepe taken in the day time, is not greatly to be blamed, specially as Barrutius sayth, if these five conditions therein be diligently obserued. The first is, if it be customably vsed. The second is, that it be not taken immediately after dinner. The third is, that one sleepe not with his head lying low. The fourth is, not to sleepe too long. The fift, not to be waked ouer suddenly and fearefully, but with good moderation.

Five conditions of sleepe.

*Quatuor ex vento veniunt in ventre retento,
Spasmus, hidrops, colica, vertigo quatuor ista.*

When winde within the belly is restraine,
The body is by foure diseases painde,
Crampes, dropsie, Collicke, giddinesse of braine.
Wheeling it round: breake winde, and not refraine.

Here are declared foure inconueniences of diseases, that come by long holding of winde in mans body.

The first is called the Crampe. The ventosities of the body run oft among the ioynts and veynes, and filleth them with winde. Of the which filling, commeth retraction and winckling together of the veines. And Auicenn sayth, That the crampe is a disease that lyeth in the veynes, by the which the members of man moue and extend themselues. This Crampe is in diuers kinds. One is caused by replenishing, whereby the member is made short and great, & winckeling together like leather, or a harpe string, through the matter replenishing the members. This manner of Crampe commeth suddenly. There is another kind of the Crampe, much like a Labozet, which enforceth the member (after his length and largenes) to crumple together like parchment cast in the fire. This manner of Crampe commeth slowly.

Auic. lib. 2.

The second inconuenience is called the Dropſie, a materiall diſeaſe, engendred of a very colde matter, which entreteth & inflateth the members or places of a mans body, in which is the regiment, that is, the digeſtion of meates and humors, as in the ſtomacke, the liuer, and the boyd places about the belly. For Dropſic neuer engendereth, but when the lyuer is corrupt by reaſon of bloud.

There be three ſpecies of Dropſie, Ipſarca, Aſclides, and Timpanites, and of the Timpany theſe two inconueniences are vnderſtood. A Timpany (as ſayth Paſſier Bartruce) is engendred of an ill complexion, by coldneſſe of the ſtomacke and lyuer, which will not ſuffer mans drinke or meate to be conuerted into good humours, but turneth them into ventofities, which if they be not auoyded by belching, by ſweat or otherwiſe, they will ſtop the wayes of voydance. Alſo theſe ventofities gather together betwene the places of the belly called Mirach, and Siphach, and there they engender the Dropſie.

The third inconuenience is called the Chollicke, a perilous and a painefull diſeaſe, it is engendred in a gut, named Colon. Like as the diſeaſe called Ilica, is engendred in one of the guttes called Ylion. And theſe two diſeaſes are engendred by ventofities cloſed in the guttes.

The fourth inconuenience and diſeaſe, is the head-ache called Vertigo, the which maketh a man to thinke that the world turneth round: by the ventofities which draw to the braine, and mixe them with the linely ſpirits, and ſo cauſe the ſayde diſeaſe, called Vertigo, which as the name declareth, is a turning or ſwimming in the head. And as Galen ſaith, They that haue the ſaide infirmity, are ſoone aſtonied, and with a litle turning about, they fall downe. And Auicenna rehearſeth theſe inconueniences with other, and he ſaith, That ventofities kept long, doe cauſe and engender the Collicke, by reaſon they aſcend vp, and gather together, enfeebliſhing the guttes. And ſometime they engender the Dropſie, and ſometime darkeneſſe of ſight, and ſometime

Idem quod
Abdonian.

Gal. de lo-
aff. cap. 8.
Aui. diſt. 16.

time the Pegrime, and sometimes the falling Cuill, and sometime it runneth vnto the loyntes, and causeth the Crampe.

*Ex magna cena stomacho fit maxima Pœnis,
Vt fit nocte leuis, sit tibi cœna breuis.*

Great Suppers put the stomacke to great paine,
Sup lightly, if good rest you meane to gaine.

Here we be taught to make a light supper. For too much meate, letteth mans naturall rest, and causeth anguish and gnawing in the belly, and causeth the face to breake out: and maketh one to haue a heauy head in the morning, and an vn-
sauioury mouth.

Here this question commeth well to our purpose; whe-
ther a man should eate more at dinner, or at supper. For de-
finition hereof, it is to be noted: that after the quantity of
the body (more or lesse) meate is conuenient at supper, or at
dinner. For eyther the bodies be whole and sound, or else
sicke. If they be sicke, eyther they incline to materiall sick-
nesse or vnmateriall. If the sickness bee not caused through
some humour, one may eate the more at supper, because in
such sicknesses, nature onely endeavoureth to digest the meate.
If the sickness be materiall, one may eate the more at din-
ner, as it is declared in the fourth Treatise, in the fifth Chap-
ter of the curation of falling sickness, on this wise. He that
cannot be sufficed with one meale in a day, because he is
otherwise accustomed, must diuide his meate into three
partes, and eate two parts at dinner, and the other part,
after temperate exercise at supper.

In Trac. 8.
Morb. Cas
duc, Cap. 5.

The reason hereof is this, at such season, the feeble nature
hath helpe by the naturall heat of the Sunne to digest, and
the superfluities thereby are more resolued, wherefore the
refection should be larger at dinner then at supper. And more-
ouer, because the heat of the day, which causeth digestion,

toyneth with the naturall heat of mans body, there are (by day time) two sundry heates to helpe the digestion: but it is not so in the night. Likewise, nature endeouoreth her selfe most by night, to digest the superfluities. And therefore, she should not be hindered with the digesting of too much meate. And though it be so, that the naturall heat of man is in many things fortified in the night, as by retraction of the spirites, and reduction of shape: yet that selfe same heat cannot digest two diuers things, as the meat, and the superfluities.

Then it folloiweth, that such folke should eate lesse at supper then at dinner. If the bodie of such folke seme whole, or else if they bee very whole, strong, and without any sensibility of superfluities, answyding all through their vigour and strength, as mighty bigge men: such may eate moze at supper. For the nature of these bodie, labour onely by night to digest the meate receyued: and not to rype the superfluities, so (in a maner) they haue none. Also they labour onely to fortifie their bodie, which wareth moze stronger by night then by day: because the blood and corporall spirites be engendred by night in a moze quantitie, and better diuined throughout the body.

If the bodie bee not greatly disposed to health (as it is rehearsed) but are disposed to be lightly sicke: then, whether they trauell and labour soze continually with their arms and hands, or not, it is best they eate moze at dinner, then at supper. For meate is not onely taken to nourish and reffoze the body, but also to make moist, and to ouer-sprinkle and water the members, that (throug great labour and tranel) they ware not drie, and likewise to withstand the dissolution of naturall heat. For such trauell and labour letteth not their true digestion. For we see by experience, that they eat twice or thrice in a day with good appetite, and good digestion. If the bodie be not apt nor disposed to labour continually, as the bodie afoze rehearsed, it may chaunce two wayes: for eyther they labour very soze, but not continually, or else they labour

labour feeble, whereby superfluities encrease.

They that trauell much, as in riding, or going about their worldly busines, should eat more at supper, then at dinner: because the vnaccustomed great trauell, will not suffer the meat taken at dinner to digest, but both corrupt it. And farther, through superfluous motion, the naturall heate is dissolued, and spread into euery member of the body, which in the night draweth to the inwards parts of the body, and is the principall cause of good digestion. And therefore a good and a large Supper is more expedient for them, then a large dinner. Also, the same persons were not brought vp (before this season) in such great trauell, and therefore theyr bodies are full of humidities: which little meat at dinner, may resist the resolutions, caused by great motions and trauell. But in case they trauaile little and easily by the way, to eate more at dinner then at supper is best: as it is declared in sicke bodies, for they most commonly are feeble both of complexion, and of digestion, and the heat and light of the Sunne, doth comfort their naturall heat and spirits. Also the reason hereof is this, the corporall cundities and passages by day are open, wherefore the superfluities of the body are sooner expelled by day then by night.

Further, they ought to eate but little meate by night, for then, nature is greatly busied to digest and bring to good point. And though the digestion to digest, and great repletions of meates, and the superfluous humours be helpe by the night: yet neuertheles, the strengthening thereof is not sufficient to digest great repletions of meates, and also superfluous humours. And know withall, that the custome in eating much or little at dinner or Supper, ought to be regarded and kept. For custome is good and necessary, both for the health of the body, and to cure sicknesse, as Galen sayth. For suddaine change of custome is very hurtfull, and specially for old folks. For nature cannot beare, nor yet suffer suddain mutation. But as Galen sayth; The alteration that is done by little and little, is sure enough.

Galen. li. 9.
de morbis
curand.
Galen in
secundo
Aphor.
Hippoc.

And

And thus it is well proued, that we ought to eate more at dinner, then at supper, and that, because sicknesses are most commonly materials; yet for all that, if a man could be contented with one repast in a day, it were better to take it at dinner then at supper. For the repletion of the Supper, hurteth sore the braine and the eyes. And know beside, that not onely the repletion of the supper hurteth the stomacke, but also all manner of other repletions. For they ingender opilations, feuers, putrefactions, the Lepre, and vndigested humours.

Aui. dist. 3.
lib. 3. cap. de
his quæ no-
cent stoma-
cho.

And Auicen sayth, That all maner of repletions hurt the stomacke. For the great Cater (by repletion) augmenteth not his body, because he digesteth not his meate: but he that eateth moderately, hath alwayes some appetite, and encreaseth his body, in regard he digesteth well his meate. Therefore we ought to take heed, that we hurt not our stomacks by ouermuch repletion, nor that we make not our selues pursue, and the Wills to beat ouer vehemently.

In like manner, repletion, that engendzeth loathing of meat, ought principally to be eschewed, but especially when it commeth of ill meates. For if it come by ill meates, it engendzeth paine in the ioynts, in the reynes, in the liver, and the gowte, and generally all other flegmaticke diseases.

And if it come by cleane meates, it engendzeth sharpe feuers and hote Impostumes.

Galen. in 1.
Apho. hip.

It followeth then, that this repletion must be eschewed aboue all other things. For as Galen sayth, Ouermuch repletion, pretendeth strangling or suddaine death.

Secondly, we must take heed, that we ouerkill not our stomacks, and utterly destroy our appetite, but we must keepe some appetite: and in especiall, they that haue a strong and a good appetite. Some there bee that haue a feeble appetite, and they ought to eate more then their appetite requireth.

*Tu nunquam comedas, stomachum nisi noveris ante,
Purgatum vacuumque cibo, quem sumpturis ante,
Ex desiderio poteris cognoscere certo,
Haec tria sunt signa, subtilis in ore dieta.*

Thou shouldst not eat, vntill thy stomacke say,
The meat's digested, which did passe that way.
For the true vic of appetite to feede,
Is Natures dyet, no more then shall need.

Here are certain commandements, the which hee that desireth his health, must of necessitie obserue and keepe more duly, then eat or drinke.

The first is, hee should eat no manner of ill meates, without his stomacke bee soate, and purged from all ill humours, by vomit or other conuenient wayes. For if a man receiue meat into his stomacke, in the which are corrupt humours; they will mingle themselves together, and cause the meat newly eaten, to corrupt.

The second is, to eat no more till the first meat that is eaten, be digested and moyued out of the stomacke. For there is nothing more hurtfull to mans body, then to receiue meate vpon meat, that is but onely begun to be digested. For the meate last taken, shall let the digestion of that that was first eaten, and the digestion of the meate first taken, shall bee first finished, which departeth to the Luer, by the veins called Meseriakes, and therewith carryeth the meate last taken, not yet well digested, whereas rawe humours and indigested are multiplied in mans body.

Further, in the Text are put two tokens, to know when the stomacke is voyde of the meate before eaten. The first is very hunger. And for a knowledg hereof, know assuredly, that there are two manner of hungers; very hunger, and sained hunger. Very hunger is described by Galen, Galen in
in this wise. Very hunger (sayth he) is when a man needeth Apho. Hip.

deeth meate: But fained hunger is an appetite to haue mear, though the body haue no need thereof. And as very hunger cometh by contraction, and corrugation of the begnes, proceeding from the mouth of the stomacke, by suggillation of the members needing meate; so in like manner, fayned hunger is wont to be caused of them, that constraîne, that they should prouoke the mouth of the stomacke (the members hauing no need of food) as by cold things, hard, or sharpe.

Aui: 3.doc.
6.ca.de eo
sup, &c.

And of this signe and second precept precedent, Auicen sayth. No man ought to eate, but after hee hath a lust: Nor hee should not tarry long therein when lust pricketh, ynlesse it be a fained lust, as the lust of drunkards, or such whose stomacks abhorreth meate. For to endure hunger long, doth fill the stomacke full of putrified and corrupt humours. And after, in the same Chapter he sayth. That whosoever do loue their health, should neuer eate till they haue a true lust, nor till their stomacke and vppermost entrailes be voyded of the first food that they tooke. For the most daungerous thing that may chance to a mans body, is to receiue meate vpon vndigested meate.

The know-
ledge of true
lust, or very
hunger.

The second thing that signifieth true lust or very hunger, is slender dyet precedent: that is, small sustenance before taken, for when hunger followeth thereupon, it is very true hunger. Furthermore, ye shall vnderstand, that to eate much, and of sundry meates mingled together at one repast or refectiō, is wast of all; as of flesh and fish, Chickens, and Porce, and afterward, to prolong the time in eating. For the first meate beginneth but then to digest, when the other meates are serued into the table: and so the parts of the meate be vnlike in digestion. So that the first taken are digested, ere the last that is eat, can come to the middest of their digesting, and this causeth that some partes corrupt offer some. And of this thing Auicen warneth vs, saying: There is nothing more daungerous, then to mingle diuers meates and sustenances together, and afterward to pro-
long

long the time in eating: For when the last meate is receyued, the first is well nere digested. **Wherefoze the said meats in diuers of their parts (as touching digestion) be not like.**

Aui: 3. 1.
doc. c. ca. de
eo, &c.

But yet know, that pzoelnging of time in eating moderately (as an houre space) to chaw and swallow our meat well, is allowable, and helpeth much to the conseruation of health. For good chawing and swallowing downe, is as good as halfe a digestion, or else both greatly hinder it. But pzolonging of time in eating, with talking and telling of tales, of the length of two or thre houres; is very hurtfull, and thereof are engendzed the diseases before rehearsed.

*Perfica, poma, pira, lac, caseus, & caro salsa,
Et caro ceruina, leporina, caprina, bouina,
Hec melancholica sunt, infirmis inimica.*

Peares, Apples, Peaches, Cheefe, and powdred meate,
Venison, Hare, Goates flesh, and Beefe to eate.
All these breede Melancholy, corrupt the blood,
Therefore not feeding on them, I hold good.

Here are declared ten manner of meates or fowes, that engender melancholy, and are vnwholesome for sicke folks. Of the which, the first is eating of Peaches: whereof Galen sayth. The iuyce of Peaches, and their matter all substance, is soone corrupted, and vtterly ill. **Wherefoze they ought not, as some say, to be eaten after other meates: because they swimme aboue, and soone corrupt.**

Gal: 2. alim
ment: cap. 9

But this ought to be minded, which is a comon thing, that all things that are moist, slippery, & lightly goeth vnder, should be eaten first, and so should Peaches, which swiftly go to the bottome of the stomacke, and make way for the meats that shall come after. But when they be eaten last, they both corrupt themselves, & also the other meates. And thus it appeareth, that this saying ought to be vnderstood of Peaches,

eaten after other meates. For when they be eaten before meate, they be good for the stomacke, and they mollifie the belly, and prouoke y^e appetite, as Auicen saith: Ripe Peaches be good for the stomacke, and causeth one to haue an appetite to meate. And further he saith: They ought not to be eaten after other meate, for then they corrupt, but they must be eaten before.

Aui. 2. cap.
de perficis.

Serap. &
Dioscor.

To staunch
blood.

Di. li. i. de
medi mat.

Eating of
Peares.

Auic. 2. can
cap. de py-
ris.

Likewise Serapion, in the chapter of Peaches, by authoritie of Dioscorides, saith: Ripe Peaches are good for the stomacke, and they mollifie the belly: but when they be not ripe, they make a man collicue, and when they be drie, they binde forer. And a decoction made of drie Peaches, and so drunken, doth let the flowing of humidities to the stomacke and belly. And the powder of Peaches, being cast vpon the place where one blēdeth, stauncheth the blēding. And although Peaches haue these medicinable vertues aforesaide, yet because they engender putrified humours: they be hurtfull to sicke folke, and specially when they be not taken duly. Peaches be colde in the first degree, and moyst in the second. Dioscorides saith. That ripe Peares are wholesome, both for the stomacke and belly.

The second thing is Peares, or eating of Peares. The cause is, because Peares, and generally all manner of new, and rawe fruits, doe fill the Bloud with water, that boyleth vp in the bodie, and so prepareth and causeth the Bloud to putrifie, and by consequence, is hurtfull for sicke folkes. Peares as Auicen saith, Engender the chollicke. But yet Peares (above all fruite) make folke fatter. And therefore Hogges fed with Peares, are made fatter then with any other fruite. And because Peares engender ventosities, and so cause the Collicke: therefore they are used to be eaten with such fruit, that doe breake or annoynt ventosities: or else, to withstand the ill operation of these fruites, drinke after them, a draught of old wine of good saour. And the sweeter saour that Peares haue, and the more ripe, the better they be. And also sodde Peares be better then rawe, and they may

may be sodde with Anisse-seede, Fenell-seede, and Sugar. Dioscorides saith, That it is hurtfull to eate peares fasting. Plinie saith, Peares is an heauie meate of all other, though they be in health that eate them.

Diosc. lib. 1.
de medic.
Plini in de
nat. hist. lib.
23. cap. 7.
Au. 2. can.
cap. prim.

The third thing, is eating of Apples: of which, as Auicenn saith, To eate often and much, causeth ache of the sinewes. And also Apples haue an ill proprietie, for they engender ventosities in the second digestion, wherefore they be vnto whole some for sick folk. And also for the like cause, as it is before rehearsed of Peares. And these sayings, touching the vnto whole somnesse of Peares and Apples, ought especially to be vnderstood when they be raw, and not when they be sodde or roasted. And not only these fruits should be eschewed of them that be sicke, but also all other fruits, that fill the bloud with boyling water, as new fruit, of which the iuyce boyleth in a mans body, as if it were must or new wine. For ye may see by Experience, that the iuyce of new gathered fruit boyleth when it is put into a vessel, by reason of the heat of the Sun, that remaineth in them after their ryping. These new fruits, though boiling of their iuyce, do cause the bloud to putrifie, although they comfort a mans body with theyr moysture, when they be eaten. And for this cause most specially, Auicenn forbiddeth the eating of fruit, that haue the Ague. For he saith, That all Fruits hurte them that haue the Ague, through theyr boyling and corrupting in the stomacke.

Au. di. 4.
ca. de vni-
uers. cura.

The fourth thing is, eating of Milke: the cause why eating of Milke is not good, is because it is lightly corrupted, and turneth vnto fume or sharpnesse in the stomacke, as in their stomacks especially, that are diseased with putrified feuers, and therefore they that haue a putrified feuer, are forbidden eating of Milke. And as Hippocrates saith. It is hurtfull for them to eate Milke that haue the Head-ache, for them whose guttes suspended, doe rumble, and for them that be very thirstie. Yet notwithstanding, in some diseases Hippocrates saith. Milke is agreeable: as for them, that haue

Hip. Apho:
lac dare

caput do-
lenti, &c.

Gal in ap.
hip. lib. 5.

the Tifike, the Feuer Ethike, and for them that bee in a consumption. And also hereafter following, some thing moze shall be sayde, when we come to *Lac Ethicis, &c.* And although milke in the foresaid diseases is blamed, yet in them that bee whole, it is allowable, and that if it bee well digested in the stomacke and liuer. And Galen sayth, That milke well sod, doth both nourish & engender good humors. Also Milke, by reason that it is watrish, it washeth the entrails, and by reason it is buttry, it mundifieth, and strueth against venenous humours, and moistneth the members, and aluiateth the griefes of the breast, and it doth mitigate the shooting or pricking of the Lunges, Guttles, Reines, Entrailles, and the bladder, and it is good against pricking humours in the Entrailles.

Furthermoze, Milke is good for temperate bodies, whose stomacke is clean from cholericke and flegmatike humours. For vnto such folkes, Milke well digested is great nourishing, it engendzeth good blood, it nourisheth the body, and conueniently moistneth and maketh saye the exterior parts, as Isaac sayth, in the vniuersall dyets. And there also he sayth, by authoritie of Ruffus. That they that will drinke Milke, must drinke it fasting, and it must bee drunke hot from the Cowe: and to eate nothing till that be digested, nor one should not then labour, nor stirre about much. Yet seldome, or at no time one should forbear walking: but then one must walke an easie pace, till he perceiue it be descended to the bottome of the stomacke. But milke is vnto whole some for those bodies that be dis tempered: for in hete beaies, it is sone turned into chollericke fumosity. In such as bee cold, it turneth to sharpenesse and putrifaction. Also milke is vnto whole some for an vncleane stomacke, for therein it corrupteth. Galen sayth, That he knew a man, that by the dayly vse of milke, had a stone bredde in the reines of his backe: and another that lost all his teeth. And some he knew, that vsed to eate milke continually, without hurt, yea to some it was very wholsom, as to an husbandman, that lived

Gal. de sa-
nitate m.
lib. 5.

lived above an hundred yeares, and his most food was Milke: and another, that thought to do likewise, found it alway hurtfull to him.

Touching the choyses of Milke, it is to be noted, that mean Milke is to be chosen for nourishment, and not thin Milke, as Milke of a Camell, or of an Asse, nor the most fat & grosse is not to be chosen, as Milke of Kine and Sheepe, wherefore Goates Milke should be chosen. For it is not so watrish as Camels milke, the which is not apt to nourish, by reason of humiditie, and it maketh a man to laske. Nor it is not so fat, nor so grosse, nor so full of cruddes and butter, as Cow Milke and Sheeps Milke is: which by reason of their fatnesse stoppe the veines, and engender ventosities, and is more harder of digestion, then is requisite in the gouernance of health. Therefore Milke of a Goate, not too neare kidnapping time, nor too farre from it, and that goeth in a good pasture, and when pastures be at the best, should be chosen. The pastures, as Galen saith, where the beasts go, do help much the goodnesse of the Milke.

Choyse of
Milke.

Gal. de
nitare, li. 5.

The first thing is eating of Chæse: and it may be understood of all sorts of Chæse, but especially of old Chæse. The reason is, because new Chæse is colde, moyst, and of grosse substance, and hard of digestion: and engendzeth opilatiens and the stone, and helpeth or conseructh mans health (by way of nourishment) but very little or nothing. And olde Chæse is hotte and drie, and by reason of the salt therein, it causeth digestion; but yet of it selfe it is hard of digestion, and of small nourishment, and hurteth the stomacke, and drieth ouer soze, and agreeth woole then new Chæse. But Chæse betwixne both, neyther new nor olde, nor too tough, nor too brittle, too hard, nor too soft, too swete, nor too sowre, not too salt, nor too full of eyes, of good fallage, and of good saour when it is cut, which tarreth not long in the stomacke, made conveniently of good Milke, sufficiently pylie: is good, and should be chosen before all other, where

Eating of
Cheese.

What
Cheese is
best.

whereas (after meate) we should eate a little quantity, for much in quantity, in way of nourishment, is vniuersally ill, and hurteth the stomacke, & will not digest, but engendzeth opilations, the stons in the reines, grosse humours in the bodie, and ventosities. Therefore, that Chiefe is onely good, that cometh out of a niggards hands.

Salt meate.
Gal.de locis
affect. lib. 3.
Aui. 3. do. 2.
cap. 15.
Harts flesh.

The first thing is salt meat, dreyed with salt or smoake, or of what kind of beaſt ſoener it be, it engendzeth groſſe blood and melancholy, and ſo per conſequens, it is not wholeſome for ſicke ſolks: nor is it not wholeſome for them that be whole. For as Auiſen ſayth, Salt fleſh nouriſheth but little, and it is groſſe, and engendreth ill blood.

The ſeuenth thing is Harts fleſh, which likewiſe engendzeth melancholy blood, as witneſſeth Rafis Alaman. 3. Chapter, *De animalibus ſilueſtribus & domeſticis*.

Hares fleſh.
Gal.de locis
affectis
lib. 3.

The eight thing is Hare fleſh, which likewiſe engendzeth melancholy blood, as Rafis ſayth in the place befoze alleaged. This fleſh engendzeth more melancholy then any other, as Galen ſayth. And of this Iſaac, in *dieta vniuerſalis* ſayth, That Hares fleſh ſhould not be eaten as meat, but onely vſed in medicines. And know beſide, that Hares fleſh, and Harts fleſh, when they be old, ought vſterly to be eſchewed: yet neuertheleſſe they may be eaten, and they be beſt befoze calving time, that theyr dyneſſe may be tempered with the age. And yet they ought to be eſchewed, except they be fat: for their dyneſſe is tempered with their fatneſſe.

The ninth thing is Goates fleſh.

The tenth is Oxe fleſh: for both theſe be melancholy fleſhes. For Iſaac in *de vniuerſis* ſayth: Goates fleſh and Oxe fleſh bee worſt, hardeſt and ſloweſt of digeſtion, and when they be digeſted, they engender groſſe blood and melancholy. And Auiſen, in his ſecond Cannon of Goates fleſh, ſayth: Goates fleſh is not very good, and perchance the humour is very ill. And likewiſe yet ſhall vnderſtand,

of Goates flesh and Cowes flesh, the which are worse then the foresaid fleshes, Goates and Ore flesh. For of them, Auicen sayth. Cowe flesh Harts flesh, wilde Goates flesh, and great fowles, doe engender Feuers Quartanes. And yet further he sayth, of Cowe flesh. That Cowe flesh nourisheth much, and engendreth grosse melancholy, and melancholy diseases. And he sayth further, Cowe flesh engendreth Leprie. And of Goates flesh, he sayth. That it is absolutely ill.

Goats flesh
Oxe flesh.
Aui. 2. can.
cade Car.

And forasmuch as it is touched in the Art, what fleshes should be eschued, specially of foure footed beasts: in the first meth it were conuenient to shew, what flesh of foure footed beasts are to be chosen. Yet in the choyse of fleshes, Physicians agree not. For Galen and certaine other say, that Porke is best. Some other, as Auicen, Rasis, and Auerroes say, that Kiddees flesh is best. Yet notwithstanding, Auerroes in the first Coll. blameth Auicen, because he sayth, that Porke was best: yet he sayde it not, as though he helde therewith, but after the Christian opinion. Some other praise Weale above all other.

Choyse of
Flesh.

A man may knowe the best flesh of foure footed beasts, and the goodnesse therof, by many manner of wayes. First by great nourishing, which thing betokeneth hard digestion, and by the likenesse of mans flesh: and in this wise, Porke is better then any other flesh: first, for the likenesse vnto mans flesh, as writteth Galen 3. *alimenter*, where he saith, That Porke is like mans flesh, and may be knowne, by that many haue eaten mans flesh, in stead of Porke, and could not perceyue it, neyther by the sauour, nor by the taste, but that it had bene Porke. And Auicen sayth: Mans blood and Hogs blood, bee like in euery thing. So that there haue ben, that haue sold mans flesh in stead of Porke, which thing was not spied, till a mans finger was found among the flesh. Auerroes writeth the same.

Aui. 2. can.
cade san.

Secondly, Porke nourisheth greatly. For Galen sayth, 3. *alimenter*, That Porke above other flesh nourisheth

Auer. 5.
coll. ca. de
carni
most

most; wherof, those that be called Athlete, haue best experience. And after in the same booke, he sayth: One can eate no meate that nourisheth more then Porke.

Thirde, Porke engendreth a stedfast and a strong nourishment, that resisteth resolution. This is Galens opinion in the places afoze rehearsed, where he preferreth Porke aboue all other fleshy: and in his 8. booke *De ingenio*, he sayth. Pork of all flesh is most laudable, so that it be wild, brought vp on mountaines; and next vnto Porke is Kidde flesh. And likewise in 5.tera. he sayth. Of all flesh of foure footed beasts, Porke is most laudable, which is temperate in heat and moysture, and engendreth better blood then any other flesh: so that it bee of young Swine, that is of a yeare or two old, whether it bee wilde or tame. For yong suckers are not so good: for their flesh is most moist. And of a mozelikelihood, wilde Porke, brought vp in the woods, is better then tame brought vp at home, for tame Porke is moze clammy then it ought to be. And of wilde hogs flesh or Ware, Auicen sayth: Christian men and their followers say, that the best wilde flesh that is, is of wild swine. For besides that it is moze light then the tame swines flesh, so it is of moze strength, and much moze nourishing, and moze soon diggesth: and in winter there can be no better flesh. So then it followeth, that hogs flesh is right good and whole, some for their bodies that be yong, whole, strong, occupied in labour, and not disposed to opilations, and for them that desire to be of fatte: for such haue need of much nourishment, and are hard of digestion. And therfore Rasis saith: Grosse flesh is conuenable for them that labour much: but cleane flesh is best for them that doe contrariwise. Auicen willett the same, saying: They that labour much, may better away with grosse meates then other.

The choyce of good flesh standeth in three things, in temperance of complexion, in lightnesse of digestion, and engendring of good blood: that is to say, the better flesh is of temperate complexion, it is lightnesse of digestion, and temperate

Au. 2. can.
decap.
The best
Hog-flesh.

Alman. ca.
virtute car-
nium:
Aui. 3. 1.
capit. de
regim. eius
quod con-
eduntur

rate in engendring blond betwene hote and cold, slender-
ness and grosse-ness. And for this cause, Kids flesh is bet-
ter and more laudable then any other flesh, after the mind of
Rasis, Auicen, and Auerroes. For Rasis sayth: Kid flesh is
temperate, without any ill mixtion; the which, though it
engendzeth temperate bloud, yet it is not convenient for
labourers, but yet for al that, there is none other flesh should
be preferred afoze it. It is not so weake, that a mans
strength is diminished thereby, nor the nourishing thereof is
not so much grosse, that repletion shoud come of it, or grosse
bloud be engendzed. The bloud also that is engendzed ther-
of, is betwene subtile and grosse, hote and cold: nor this
flesh is not meate for great Labourers, but for temperate
young folkes, the which vse meane exercise. For this flesh
engendzeth bloud, that by mighty exercise or labour is sone
resolved, but not with meane trauell. And Galen sayth:
That Kids flesh is not vnwholesome for an old man,

Rasis 3.
Alman.ca.
de anima.
silutribu
& domella

And touching the intention, as Bilde flesh is better
then any other household flesh; so Goates flesh is better then
any other bred in the woods. And next to Bids flesh, ma-
ny Physicians, as Rasis, and Auerroes, put Mutton. And
Auerroes sayth, that most part of Physicians are of this o-
pinion, saue Galen, who commendeth not Mutton. For he
sayth, That Mutton is not ill for young folkes, but it is vn-
wholesome for olde folke. And he thinketh, that Meale
nourisheth more then Mutton. And peradventure Galen
vnderstandeth here the better-ness of nourishment, of that
that is to nourish much, and to giue nourishment more hard
of resolution, which more agreth vnto Meale then Mutton,
since Mutton is of more humidity.

Galen de sa-
nitate tuen-
dalib. 5.

Thirdly, the goodnesse and choyce of flesh, may be taken
by reason of their small clamminesse, and by their good sa-
uour: And herein Meale is better then any other flesh. And
Auerroes to this agreth, saying: Veale is good flesh, for
as much as it is not clammy, cold, nor drie, as Beefe is. And
Meale hath sweeter sauer than any other flesh, and in these

Auerroes 5.
col. cap. de
carne.
Galen de sa-
nitate tuen-
dalib. 5.

Auerroes 5.
col. ca. de
carne.

pointes it is better then Kidde flesh; for in Kid flesh one may perceue a clamminesse before it is sodde, and because Meale engendzeth better humours, it is better then Kidde flesh. And thus it appeareth plainly, what thing causeth controuersie among the Physicians, touching the choyce of fleshes.

The controuersie in choyce of flesh.

Further know, that the flesh of a drie complexion, is better neare caluing time, then farre from it: And therefore Kiddees and Calues be better then Goates & Dren, because their dyiness is abated with the humidity of their yongnes. But flesh of beasts of moyest complexion, is better, and more wholesome in age then in youth, for great part of their ouer much humidity is dyed away, as they do encrease in age: and therefore Meathers of a yeare old are lesse clammy, & more wholesome then sucking Lambes. And likewise Porkes of a yeare or two old, are better then young pigges. And therefore Auicen sayth: It behoueth that the meate that conserueth health, should be such as the flesh of Kid, or a sucking Calfe is, or Lambes of a yeare old. Then by these reasons it appeareth, that the flesh of Goates male and female, of olde Button, of Base, of olde Porke, and specially of Strawne, of Pigges, and of sucking Lambes, is not very wholesome for the conseruation of mans health: but the flesh of young Calues, of pearceling Meathers, & Porkes of a yeare or two old, is conuenient enough to eate, to preserue mans health.

Aut. 3. 1 ca. de re cius, quod comeditur.

And it is to be well noted, that the flesh that is inclined to dyiness, must be sodde: and the flesh that is inclined to humidity, must be roasted, thereby to temper their dyiness and humiditie. And therefore the flesh of Conies and Hares, Harts, Calues and Kiddees should be sodde: and Porke and Lambes roasted. And by this reason it appeareth, that in moyest seasons, and for moyest complexions, flesh disposed to dyiness should be roasted: and in drie seasons, and for complexions drie and olde, moyest meates be more conuenient.

*Ona recentia, vinarubentia, pinguiuscula,
Cum ijs similia pura natura sunt valitura.*

Your new layde eggs, briske, chearefull coloured wine,
And good fat broath, in Physicke we define
To be so wholesome, that their puritie
Doth nourish Nature very soueraignely.

Here in this Text diuers nourishing meates are expres-
sed. The first is new layde Egges, which bee of that sort
of fowes, that in a little quantity nourisheth much. For A- Au. 2. can
cade ouis
& 4. ca. 1.
uicen sayth. That things small in quantity, and great of
nourishment, are Egges and Cocke stones. Touching the
choyce of Egges, know that the Egges of Hennes, Par-
triches, and of Pheasants young and fat, are very good in the
Regiment of Health, and simply better then any other Eggs:
For the Priests daughter sayd. That long Egges and small,
were the best of all, as in these verses.

*Filia Presbyteri iubet pro lege teneri;
Quod bona sunt ona candida, longa, noua.*

The Priests fayre daughter, held it a law most true,
That Egges be best, when they are long, white, new.

Further, poched Egges are better then Egges roasted,
hard or reze, and they be of great nourishment, and of good &
light digestion, and they engender bloud, specially propoiti-
onable to the heart: wherefore they be exceeding good for
such as be recovered from sicknesse, for aged folke, and for
weake persons, and specially the yolke. For Avicen saith: Au. in
tract. de
viribus
cordis.
That the yolk of Egges, and of Fowles, whose flesh is good
to be eaten, as of Hennes, Partriches, and Pheasants,
though they bee not medicinable for the heart, yet they
comfort it very much. And he addeth following: That
they.

they bee lightly turned into bloud, and after they be turned, there remaineth of them but small superfluitie. And therefore they comfort most specially the heart. And further he sayth: That they be excellent good, to restore the spirits and bloud of the heart.

Here roasted Egges are lightly digested, and they ease the lunges and the breast, and mollifie the belly temperately; but they nourish not so much as poched Egges doe. Hard Egges sodde, are hard of digestion, and they nourish the body grossely, descending slowly to the stomacke, and slowly they enter therein. Further know, that the Egges (by the dressing of them) are made better or worse: For either they be roasted, sod alone, or fyled, or sodde with some broath.

Dressing of
Egges.

Roasted Egges bee more grosse then sodde, and more hard of digestion; for the hearthe or fire dryeth vp the substance of their humidity. And they be roasted two wayes: One is in the shelles raked in the hote imbers: An other way is, they bee roasted standing on imbers, with their shels a little broken. But they that bee broken be worse then the other, and they that in the shels be raked in hote imbers, are done two manner of wayes, either they be all raked in the imbers, or set vpon imbers and coales, with part vncouered. They that bee all couered, are worse, for, by reason that the heat of the fire goeth about them, the fumosities are kept still in, and they that be set vpon the imbers, and part vncouered, auoid out the fumosities, wherby they bee purified. They bee better sodden in water then roasted, for the humidity of the water strineth with the heat of the fire, that dryeth vp their humidity. And thus they bee dressed two wayes: for either they bee sod in the shels, or else broken in the water. They that be sodden in the shels, are worse then the other. For the shels do let the dissolution of fumosities and grossenes. When they bee poched, the heat of the water temperately pearceth in, and maketh more pure their grossenes, and taketh away the ill smell and sauour. Wherefore
poched

poched Egges be most wholesome : for when they be fryed, they engender most ill humours, and hurt the stomacke, and causeth fumesitie and corruption, and maketh one to loath his meate. But Egges in some good broth, are betwene both, roasted and poched.

Rasis
opinion.
Indict. vni-
uers.

Also know, that there is a diuersity in an Egge, touching his compoand parts. For the yolke is temperately hotte: The white is cold and clammy, and hardly digested, and the blood also thereof engendred is not good. And as the foresayd Egges, that is to say, of Pennes, Partridges, and of Pheasants, be more conuenable in the regiment of health; so Egges of Duckes, Geese, Shouelards, and such like fowles, are vnwholesome in the regiment of health, and should be eschewed.

Ga. de mor-
bis curandis
lib. 12.
Rasis 3.
Almen. ca.
de virtute
ouorum.

The second thing is redde, or chearefull coloured wine. And here ye shall vnderstand, that wines differ in their colours, for some wines be White, some be Claret, some be Citrine, and some be blacke. White Wine is sabler then any other, colder and lesse nourishing; but it doth least hurt the head, & it doth prouoke a man to his vyne, better then any other wine. That White wine is weaker then other wines, it appeareth by this that Galen sayth: Weake wine is it, that least heateth or inflameth, and lesse grieueth the brain then other. And Galen sayth: It is impossible, that White Wine should greatly enflame any man. And he sayth, White Wine enflameth or heateth least of all wines. Which thing is true, if one will make comparison betwene White wine and Redde, both of one countrey growing, & none otherwise. For the Redde wines of France are not so hot, nor yet so strong, as the White wines of some other Country.

Red wine
Gal. super
1. can. 3.
part. reg.
acutorum.

And therefore the comparison must be made, betwene the Wines of one manner and Country, and White wine nourisheth lesse then other Wines doe. For Galen sayth, Watrish, slender, and White wine, is vniuersally neighbour to water, and as touching nourishment, is like wa-
ter,

Galen Hip.
Aph. lib. 2.

Galen Hi-
Aph lib. 2.
Aui. 3. 1.
doc. 2. ca. de
reg. aquæ &
vini.
Galen con.
3. part. reg.
actu.

ter, whereby it prouoketh one to vrine, and nourisheth the body but little. And likewise Galen sayth. Warrish wine nourisheth the body least, whose liquour is as slender as water, and colour white. And Auicen sayth. White slender wine is best for them, that bee chafed and hote. For it doth not fume, nor cause the head to ake: but it moisteneth the body, and easeth the head ache. To this agreeth Galen.

Hip. 3. par.
reg. acutoru.

The reason why White wine least hurteth the head, is this, because it is lesse fumish, and lesse vapourous then other. That it prouoketh or causeth one to his vrine more then other, appeareth by this saying of Hippocrates. The passage or entrance of this White wine into the bladder, is easier then of any other drinke; whereby we may perceiue that it hath strength to open.

Aui. 4. do. 2.
cap. de reg.
aquæ &
vini.

By this it well appeareth, that White wine is better for them that be hot and chafed, then other wines are, whether they be hote of nature, as cholericke and sanguine folks, or else by accident, as hote chafed by anger, and biding in the Sunne. And likewise it is better for them that study, who ought to vse such wine, as will not distemper the braine. And likewise, it is conuenient for them that haue a feeble braine, whether it be naturall or accidentall. For strong wine maketh them soone drunke, that haue a weake braine, as Auicen sayth: and therefore, if such persons will drinke strong Wines, they must alay them well with Water. And also it is good for them, whose lyuer and stomacke is hote, and for them that dwell in a hote Country, because hote and strong Wines will together enflame, and burne their bodies.

Red Wine,
and Claret.
Ca. super
can. de vino
erenim al-
bo.
Galen Hi.
Apholi. 2.

Redde Wine and Claret, as of the Countrey of Berne, are hotter then other. And Galen sayth: Wines that are red of colour, and Claret, are very hote, and they nourish much more then other Wines. And againe he sayth, That the Wines that be grosse, and ruddy of colour, nourish more then other Wines. And they soone fill or reple-

nish

nish ſable bodies, that are empty of bodies of substance.

And here it is to be noted, that it is ſayde, Red wines nourish more, becauſe (ſo the moſt part) they be turned into the ſubſtance of mans members. Yet ſo all that, the Wines blacke of colour, may be called greater nourishers then other: ſo they giue moze conſtantly nourishment, and moze ſlowly be reſolued from the members. Wherefore Galen ſayth: That groſſe Redde Wines nourish more then watrith, but yet they nourish leſſe then blacke coloured Wines. And on this wiſe the ſaying of Iſaac is vnderſtood, where he ſayth: That blacke coloured wine nourisheth more then Redde. And theſe Redde Wines, hurt the head moze then White, and leſſe prouoke one to drinke. And this is the cauſe, that ſtrong Wines be not conuenient ſo ſable brained folkes, as is aforeſaid: but it agreeth well with them that haue a ſtrong braine. For a ſtrong braine reſiſteth vapours, when they ſmite vpon thereunto, as Auicenn ſayth.

Ga. in Hi.
Apho. lib. 2.
Iſa. in dietis
part.

And here obſerue, that the witte of a man that hath a ſtrong braine, is clarified and ſharpened moze, if he drinke good Wine, then if he drinke none, as Auicenn ſayth. And the cauſe why, is by reaſon that of good Wine (moze then of any other drinckes) are engendred and multiplied ſubtile ſpirites, cleane and pure. And this is the cauſe alſo, why the Diuines, that imagine and ſtudy vpon high and ſubtile matters, loue to drinke good Wines, and after the opinion of Auicenn: Theſe Wines are good for men of colde and ſlegmatike complexion. For ſuch Wines reddeſſe and en- in the colouneſſe of complexion: and they open the opilations and ſtoppings, that are wont to be engendred in ſuch perſons, and they digeſt phlegme, and they helpe nature to conuert and turne them into blond; they lightly digeſt and enter quickly, they encreaſe and greatly quicken the ſpirites.

Aui. 2. 1. ca.
pre. al.
Au. 3. cap.

pre. al.
Aui. 3. 1. ca.
pre. al.

But Wine Citrine is not ſo much burning, as Redde

¶

Clau.

Galen Hi.
Apho.li.2.

Claret, as Galen sayeth. Red wines be hotter then white, and therefore they grieve the head more, as Galen sayth. Also Claret wine nourisheth less then Redde, and more then white. And in some places they call Claret wine white; and that is the cause that some say, white wine doth quickly inflame mans body. The blacke wines be not so fervent hot as the Redde wines be: and therefore they hurt the head lesse. But for as much as they descend more slowly into the belly, and prouoke more slowly mans vyne, they grieve the head more then white doth, as Galen sayth.

Ga. super.
can. pot. aut
dulcis. -
Suppings or
broaches.

The third thing, is supping or sponne meate, made of good broath of flesh, but specially of Chickens, for such broathes are very kindly to mans nature, and are lightly converted into good blood, and they engender good blood, specially, when they be made with fine flower. For flower principally of wheate, is a great nourisher, and causeth great nourishment, as Rasis sayth. And of these three foresayde things, Auicenn sayth: Example of cleane and good nourishing meates and humours, bee the yolkes of Egges, Wine, and broathes made of flesh. And thereupon he concludeth; That these three foresaid things are comfortable, and of great restorative helpe for mans body.

Rasis. 3.
Almen.
Au. 3. do.
2. su. n. 1.
cap. 15.

*Nutris & impingnas, triticum, lac, cascus insans,
Testiculi, porcina caro, cerebella, medulla,
Dulcia vina, cibus gustuiocondior, ona
Sorbilia, mauroficum vnaque recemes.*

Bread of Red wheate, Milke and new made Cheefe,
Beastes testicles, Porke, Marrow, Braine of these,
Sweet wines, delicious meates, Egges that are reare,
Ouer-ripe Figges and Rayfines, These appeare
To make the body fat, and nourish Nature,
Procuring corpulence and growth of stature.

Here

Here are touched twelue maner of things, the which doe greatly nourish and make fat mans bodie.

The first is bread made of wheate, which as Auicenn saith. Bread.
Au. I. can.
ca. de pan.
Rasis 3.
Alman.
Pareth swiftly, specially when it is made of new red wheate. *Rasis* saith. Wheat is neighbour to temperance, although it encline a litle to heate, and the heauiest and soundest wheate dooth nourish best, and of all graines it is most wholsom for all folkes: And the blood that is engendred thereof, is moze temperate then of any other graine. As touching the choyle of wheat, ye shall vnderstand, that the election is to be considered in two things. First, the substance of the wheate ought to be considered, and secondly the preparation thereof. And of the choyle, touching the substance, Auicenn saith. That that wheate is best, that is neither harde nor softe, great fatte, and newe, and not too olde, and betweene redde and white. Blacke wheat is an ill nourisher. *Rasis* saith it is heauie.

Choyle of
wheat

Now of the choyle, concerning the preparation, knowe, that all thinges made of wheaten flower, doe descende from the stomacke slowly, and they engender grosse humours, and doe cause opilations about the lyuer, augmenting the spleene, and engendering the stone, for when it is digested, it nourisheth much. Wheate sodde, is heauie meat, and hard to digest: but when it is digested, it nourisheth strongly, and straineth a man much. But wheate made in bread, well leauened and baked in an Ouen, heated with a moderate fier, is marueylous wholsome. All these thinges are gathered out of Galen. Gal. de alim.
men.

The second thing is Milke, and after the mind of some Doctours, it is vnderstood by Butter-milke, called Odor, and commonly called Balbuca. There is nothing nourisheth moze then this Milke, when it is newe supped vp, and with newe hotte bread. It may also bee vnderstood by Goates Milke: which nourisheth as much, and whereof wee haue largely spoken before,

Butter.
milke.

The third thing is greene Chesse, which as Auicenn saith, Greene
Cheese.

Is a nourisher and a fatter. And although graine Cheese both nourish and fat; yet it is not wholesome in the Regiment of Health, for thereof come the inconueniences before declared.

Cockes
stones.
Au. 2. can.
de test.

The fourth thing, is Testicles or Stones, and especially stones of fatte Cockes, which as Auicen saith: Be very good and great nourishers. And he saith That; in a smale quantitie they nourish much. This also may be vnderstood of Hogges stones very fatte, that hath not bayed a Sow. For as Porke, of all foure legged beastes (touching nourishment) is best: in like maner the stones, in regard of other beastes stones, are the best. And here is to bee well noted, that the stones of aged beastes, whose seede is fermentid, be nothing nourishing. But the stones of young beastes, that be not able to doe their kind, and whose seede of generation is not yet ripe, be metely good nourishment, if they be well digested.

Porke.
Gal. de.
morbis cu-
randis lib. 7.

The fift thing is Porke, in choosing wherof, and of the effects of the same, hath bin largely declared before, wherof Galen saith: That of all foodes, Porke is the greatest nourisher.

Eating of
braines.

Rafis. 3
Almen.
ca. de. de. vir-
membro.
rurnatimi-
lium.

Chyfe of
braines.

The first thing is eating of braines: And vnderstand, that braines be ill for the stomake, and they cause loathsomenesse, by taking away a mans appetite. And braines engender grosse humors; yet neuerthelesse, it nourisheth the bodie, if it be well digested, but in no wise it should be eaten after other meats. And if it be dressed with Veneriall or papt, to attemper the clamminesse and colde thereof, or with things that by their vertue giue heats; it is wholesome, as Rafis saith. And briefly to speake, braines are forbidden in the Regiment of Health. But yet sometime they doe well in medicines, as the braine of a young Goate is good against venome, and against venemous byting. And a Hares braine is good against trembling: And some say, that the braine of Chickens and Capons, is good for the memorie, and comforteth the wit. Yet touching the chyfe of braines, it is to bee knowne

known, that the best braines bee of fowles that flie, and properly about mountaines. And of foure footed beastes, the best is of a Raine, and next of a Calfe, as Auicen sayth. Choyce of braines.

The seventh thing is Parrow, which being well digested, nourisheth much, as Auicen sayth, and it is lightly turned into bloud. Yet neuertheless, it destroyeth the appetite, and maketh one to loath his meate: And therefore Auicen teacheth vs, to eate it with pepper. Now touching the choise of Parrow, Auicen sayth: That the Marrow of Veale, of a Hart, of a Bull, of Goates, and of Sheepe, is most wholesome. And some say, the Parrow of young white Bulles is very wholesome and good. Au. 2. can. ca. de cere. Aui. ibi. dim. ca. de medulla. Marrow.

The eight thing is sweet wines, whereof we shall intreat more hereafter.

The ninth thing is delicious meates: for such doe most especially nourish, as Hippocrates sayth. And Galen sayth. That all saoury meate, wherein one hath a delectation when hee eateth it; is of the stomacke receyued, retained, and digested, with a more seruent desire, then any other. Delicious meates. Ga. in 2. Partic. Aphorif.

But if the meate be loathsome, the stomacke will not abide it, whereof vomit, abhorring of meat, inflation, and belching are engendred. And this is the reason, that we see some more healthy, bring fedde with course meate, then with good, because such course meate is more delicious vnto them.

The tenth thing is rare Egges: which in small quantity doe nourish much, and whereof we haue spoken before at large. Rare Egges.

The eleventh thing is ripe Figs: which (through their sweetnesse) nourish and sat much. As touching Figges, though they nourish not so strongly as flesh and graine; yet there is no fruit so strong a nourisher: as Auicen saith. And he sayth, That Figs nourish more then any other fruits. And beside he sayth, That fruits of most nourishment, and most like and neare vnto flesh in nourishing, bee Figges, verie ripe, Raynsins, and Dates. As concerning the choise of them, know, that as Auicen sayth: The white Figges bee best. Au. 2. can. ca. de ficibus. Aui. in re. eius, quod comedi. Choyse of

for they be lighter : and next vnto them, be the ruddy or Citrine Figges, and then the blacke, for they that be ripe are best.

Also the moyst and new Figges are greater and swifter nourishers, then the drie, and sooner passe from the stomacke to the Luer, and they moist the Luer moze, and are moze mellow then the drie Figges. But yet the drie Figs enflame not so much, and are moze wholesome for the stomacke, then the moyst, for Auicen sayth. The drie Figges (in their operations) be laudable, but the blood which of them is engendred, is not good, because thereoflyce are engendred: but eate them with Nuts and Almonds, and then their humour is made good. And he sayth also, The operation of Figges is maruellous nourishing, if they be taken fasting, with Nattes or Almondes: for they open and prepare the way for meate. But yet the Fig that is eaten with an Nut, nourisheth moze then the Figge that is eaten with an Almond. And know withall, that all Figges doe enflame, mellow, and expulse superfluities to the skinne: and they prouoke sweate, and auoyde or remoue away sharpnesse of the throte, and they cleanse the breast, lungs, and pye of the same, and open all manner of opilations of the luer and splene.

Grapes

The 12. thing is Grapes, that is to say, such as are swete and ripe: for ye shall vnderstand, that there are thre manner of Grapes. Some be grane and sower, whereof veruice is made: these Grapes binde soze, and represseth the ruddy colour and sanguine, and are wholesome for a cholericke laske. There is another soft naturally grane and new, whereof wine is made. These Grapes (specially if they be white, and the graines and huske set apart or taken away) doe cause one to haue a Laske, and they nourish moze then the other fruits, but not so much as figs, as Auicen sayth. Yet of truth, they engender ventosities, inflations, and ache of the belly. But if they remaine two or thre dayes after they be gathered, till the huske be somewhat

Au. 2. can.
ca. de vna.

allwaged; they nourish the better, and are lesse laxative, for then they enflate not.

And they, whose stomacke is full of meate, and uncleane with ill humours, should in no wise eate grapes, especially if they be new, and without graines or kirkels: for in such a stomacke they corrupt soone, because they are ever soon digested, and cannot auoyde but of the stomacke after they be digested, by reason of the meat, that is not yet digested. Wherefore when they both be corrupted in the stomack, then they corrupt the other meate, as likewise it is to be understood of other fruites laxative. And he that will eate grapes Greene and new gathered, it is good to lay them first in warm water an houre, and after in cold water, and then eate them.

Rasis sayth: That grapes sweet and new, doe soone Rasis 3.
alimen. fat the body, and they augment rising of a mans yarde. And further he sayth, That the grape that hath the thinnest huske, descendeth soonest from the stomack, and the thicker huske, the slower.

There is another, called a drie grape, or a Raisin of Lent, and though this grape be numbered among his equals, yet it is little inclined to heate. Afterward, Rasis in the places before alleaged saith, It nourisheth wel, and comforteth the stomacke and lyuer, and auoydeth opilations. And it is sayd, that the lyuer is satted with them, and especially if they be cleansed from the graines or kirkels. And thus the foresaid Text may be understood of a fresh gathered grape, or Raisin: or drie grape called Passula.

*Vina probantur odore, sapore, nitore, calore,
Sibona vinacupis, hec tunc probantur in illis,
Fortia, formosa, fragrantia, frigida, frigida.*

Smell, saour, colour, chearefull, fine,
These are the best proofes of a cup of wine.
In choyse of good wine, these are euer speaking,

Strength

Strength, Beautie, Fragrance, Coolenesse, Sprightly leaping.

Here in this Text are declared five manner of proofes of good wine.

The tokens
of good
wine.

Constan. 5.
Theoric.
Gal. con. 3.
1. part. reg.
acu.

The first is the smell, for wine of god odour, and flavour, multiplieth or increaseth a mans spirites, and as Constantine sayth, It nourisheth well, and engendreth good blood: but stinking wine is unwholsome for mans nature, and doth engender grosse and melancholy spirites. And after the mind of the said Constantine, It engendreth ill blood, and head-ache, that of the ill fume ascendeth to the head. Galen sayth: That wine that hath good smell, engendreth good blood: but it filleth ones head full of fumes and vapours, by reason of the subtiltie and heate thereof: but wine of ill smell, after the quantitie of ill blood engendered thereby, both hurte the head very little, by reason it is colde and grosse.

The second thing is flavour: for like as god saoury meate nourisheth best, and is better receyued of the stomacke then other, as is aforesaid: so in likewise doth wine. But ye shall vnderstand, that wines differ in flavourings: for some that be sweet, are more nourishing then other, and they engender grosse blood, and moyst the belly, and yet they be hard of digestion, and make one thirsty. There is another sort of wines, called Pontica, or Stiptica, which comfort the stomacke, and ease the belly: but they hurt the breast and purtenance, as the luges and pipe thereof, they be wholsome for the entrailes, and are hard of digestion. There be other wines that are sharpe or sowre, the which prouoke one to vrine, they do not engender humours, but they dissolve them. There be other wines that are bitter: But they be not so hote, as Constantine sayeth.

Constan. 5.
Theoric.

The third thing is clearenesse or brightnesse, which sheweth the purenesse of the wine, and so consequently of the spirites thereof engendered.

The fourth thing is the colour. In their colour wines vary,

barie and differ greatly in theyr nourishing. For the red-
dye Wines of the same, doe nourish moze then white.
And therefore they be moze wholesome for leane folkes then
white be, and white moze wholesome for them that be fatte.
And touching the diuersitie of Wine in colour, we haue spo-
ken before at *Oua recentia*.

Further, in the text are rehearsed fise speciall things, by
which a man should proue and knowe good Wine. The
first is, the strength, which is known by the operation. For
as *Galen* sayth, Strong Wine is that vehemently enfla-
meth a mans body, and repleateth or filleth the head. This
strong Wine is a speciall increaser of the Spirits, and a
great nourisher. But yet I advise them that haue a weake
brayne, to beware how they drinke strong Wine, except it be
well alayed with water: For the sumptuous thereof hur-
teth the head.

Gal. 3. reg.
acuto. com-
mento. 1.

The second thing is, fairenesse of the Wine. For the
fairenesse or goodlinesse of the Wine, causeth one to drinke it
desirously, which doth cause it better to digest, and better to
nourish.

The third thing is, fragrant, and of good odour. For fra-
grant and redolent Wine comforteth most, and engendreth
subtill spirites, as it is aforesaid.

The fourth thing is, Wine ought to be cold, touching the
taste, but hote in effect and operation. For Wine made hote,
by reason of the clearenesse and finenesse, doth overcome a
mans brayne the sooner, and ensleth the sinewes, and hur-
teth the head, except it be taken moderately.

The fifth thing is, that Wine ought to be friske, and
sprinkling, and with the spuming to make a little noyse, and
the spume to be thicke, and some flashed, and the spume to re-
maine in the middes of the Cuppe. For if it haue not these
properties, it must be called hanging, (that is) feeble Wine:
and especially, if it make no sound, and hath great bubbles
and spume, that remaine long by the sides of the Cuppe.

Sunt nutritiua plus dulcia candida uina.

The sweetest Wines doe most of all reuiue
And cheere the spirits, being nutritiue.

Constant. 5.
Theoric.
Aug. 3. 1. de
reg. aque
& vini.
Auic. 2.
Tract. 1.
1. cap. 3.

There is one doctrine of wine declared: the which is, that grosse and sweet Wines doe nourish more, then any other of the like sort. To this agreeth Constantine: and so doth Auicen, saying on this wise. Grosse Wine that is doulce, is best for him that would be fat. The reason is, because the doulce wines, through their dulcetnesse, are vehemently drawne of the members, wherewith Nature reioyareth. For Auicen sayth. That the operation of dulce Wines do digest, mellow & encrease nourishment, and nature loneth them, and the vertue attractiue draweth them.

And although this Text may be verified by all dulcet Wines, yet the moderate dulce or sweet wine is chosen, and not that that is exceeding dulce, as Muscadell: for such wines doe corrupt the blood, by reason that Nature draweth it violently from the stomacke to the Luer, before it be well digested, and before the superfluity thereof be riped, & (through the great dulcetnes thereof, it filleth the blood with vndigested watrinnesse, that maketh the blood apt to boyle, and putrefie. And this also should be vnderstood by other meates, that are exceeding sweet.

And further know, that by the vse of sweet Wines, and other dulce nourishments, three inconueniencies are to be feared, especially in them that are inclined thereto.

Three inconueniencies engendered of dulce food.

The first is loathing: for all sweet foodes, through theyr heate and moysture, doe supple and fill the mouth of the stomacke, and there engender a disposition, contrary to the vernalien and corrugation of that which should cause hunger.

The second is, these dulce foodes doe swiftly enflame, and turne into choller: for dulce thinges are most apt to
en

engender chollet. Therefore honey (aboue all other things) soonest engendzeth chollet, because it is of swete things the most swetest: And next to honey, is sweet Wine, (as Galen sayth.) And hereupon riseth thirkinnesse: for it is not wholesome for them that haue the Agur, nor for cholericke folkes.

Gal. in c. o. men. cau. 3
part. reg. acut.

The third is opilation, or stopping of the Luer and splene: for these two members (and especially the Luer) doo drawe dulce things with their drugges vnto them, by reason of the great delight that they haue in them before they be digested. Therefore, in these parties they lightly cause opilations: Through the helpe and operation of the grosse substance, wherein the sauourinesse of sweetnesse is grounded, as Auicen sayth. And this is the cause that swete Wine dooth lesse prouoke one to Wine, then other Wines.

Au. 2. can. tract. 1. ca. 3

Against these three nouments, eager, or sharpe sauoury things are very wholesome: for with theyr tartnesse, they prouoke the appetite, and with theyr coldnes they quench inflammation, and with their finenesse of substance, they open opilations. Further knowe, that although swete Wine, and other dulce nourishments, doe stop or shut the luer and splene; yet they vnstop the Lungs. And the reason why they stoppe not the Lungs, as well as the Luer and splene, Galen declareth. Because dulce things (in their passage) refuse nothing thereto, but that which is fine and pure: and the blood engordged of douce things, commeth to the Lungs, putrified first in the Luer, and fined in the heart. Also, as Hypocrates saith: Douce Wines doe least make one drunken.

Gal. 3. part. reg. acut.

Hip: 3. part. reg. acut. can. Mentem leuius &c.

Thus we may conclude, that if Wine be drunke for nourishment, for a restoratiue of the body, or to make them fat that be leane, whether it be naturaly or accidentally: then dulce wines, and grosse sufficiently coloured, are wholesome. For such wines are nourishments and restoratiues, for such

As below brought : wherefore they are most convenient to make leaner bodies fat. But such as will not nourish, re-
 soze, nor make fat theyr bodies, as they that be coorse & fat
 already : then, though they may not vse swete Wines, but
 subtiler, yet they ought to chuse such as be amiable, and haue
 good saour and flauour, and are enclined to whitenesse, and
 be sufficiently strong.

If one drinke Wine to quench his thirst, then he must
 take white Wine, thinne, and soble : For such Wines
 doe moost better, and cooleth moze, and so consequently,
 doe better quench thirst then any other. And the grea-
 ter the thirst is, the wholesomer such wine is. But if so be
 wine is drunk to refresh the spirites, and to comfort the co-
 poall vertue ; then it should be subtiler, swete, and of delecta-
 ble samour, of meane colour, and of sufficient strength. And
 such wine ought to be taken with a little meate, and it must
 be depured from either superfluitie, and to be taken in small
 quantity. But dulce wines of meane substance, and of good
 flauour, should be chosen to scotoze the breast and lungs, and
 to cause one to laske.

*Si vinum rubrum nimium quandoq; bibatur,
 Venter stipatur, vox limpida turpiscatur.*

When too much Red-wine carelesly we drinke,
 It bindes the bellie, makes the voyce to shrinke.

This text sheweth to vs two hurtes, that come by over-
 much drinking of Redde wine.

The first is, that over-much drinking of redde wine, ma-
 keth one coorse. The reason, as some say is : because such
 redde wine heateth moze then other of that sort, and is moze
 nutritiue. For in that that it is better, it drieth moze : and in
 that that it is moze nutritiue, it is moze desirously retayned
 of nature. But yet this text may be best vnderstood, by o-
 uermuch drinking of binding Red wine, which is somewhat
 eager

eager, sharpe, and collicue. And concerning this, know, that if the stomacke or the guts be feeble in their naturall operation; that then redde or blacke wine called Stipticke, which is somewhat tart, ought to be vsed and drunke, as they vse to doe, (that by debility of stomacke) are laxatiue, and can holde nothing. Thus saith Hippocrates in the Canon, *Palmenus quidem*, &c. And also Galen, in the Comment of the same. But he that will comfort the vertue of Digestion, the clearest Wine or meaneſt in ſubſtance and colour, of a good and conuenient ſauour, and of ſufficient ſtrength, and ſomewhat ſtypticke, is moſt wholeſome.

The ſecond thing, is hoarſeneſſe of the throte, the which hoarſeneſſe, ſome red Wines doe cauſe and induce, only thorough their dryneſſe and earthineſſe. And this hurt cometh alſo, by drinking of red wines that grow in the parts of *Brabant*, thorough their ſtypticity and earthineſſe: and eſpecially this grieſe chaunceth, when the ſaid Wines be not well fined. But yet they make not a man collicue, becauſe Puſt that is very redde, is wont to cauſe the ſpurre, by reaſon of his earthy dregges mingled therewithall: the which byteth and gnaweth the guttes, of which gnawing cometh the ſpurre, and ſuch Wine ſhould not be drunke till it be fined. For ſo long as it gnaweth thorough the earthy dregs thereof, a byting ſume is raiſed to the braine, which gnaweth and byteth the Eyes, and maketh them redde. Such inconueniences are engendred by new vnfined Wines of *Brabant*, whether they be white or redde, thorough their Earthineſſe. The cauſe why this ſume is morbidatiue, is, by reaſon that the Wine that it cometh of, is morbidatiue. For Galen ſaith: What ſoever is diſſolued from a thing, muſt needes bee like the thing from which it is diſſolued.

Galen com-
mento illius
Apho: &
qui creſcunt,
&c.

*Allia, nux, ruta, pira, raphanus, & theriaca,
Hæc ſunt Antidotum contra mortale venenum.*

I reade, from Garlicke, Nuttes, Hearb-grace, or Rew,
Peares, Radish-rootes, and Treackle doe ensue :
Such vertuous, qualities, that they all serue,
As *Antidotes* gainst poyson to preserue.

In this Texte are comprised firs remedies against the
name.

Garlike.

Serap. in fe-
gre. ca. de
alio.

Aui. 2. can.
cap. de alio
& 3. 1. cap.
de confer.
a noct. di.
aquadum.

Au. 2. ca. de
cepis.

Aui. 1. 1. ca.
de regendo.
inter.

The first is Garlike, which is very medicinable against
such inconviniences, as are wont to be engendred of water :
and especially it is wholesome, if one happe to drinke naugh-
ty corrupt water, wherfore *Serapion* saith. That if one eate
Garlicke first, and drinke corrupt water after, it shall not
hurt him. Wherunto *Anicen* agreeth. The same operati-
on is also in Onyons, as *Anicen* saith, and so Onyons may
be comprehended vnder Garlike. And *Anicen* saith, That
an Onyon is subtile, piercing, and scowring with stiptici-
tie, and openeth strongly. Also it is hot in the third degree,
wherfore it heateth ill Waters, and letteth that they with
their coloures hurt not the stomacke : and it maketh grosse
humours pure, and causeth them lightly to issue. For Vine-
ger being mixt with an Onyon, both greatly fortifie his sub-
till piercing, or entring vertue, and keepeth one from thirsti-
nesse, the which eating of Onyons is wont to cause. The
very same is verified of Garlike. And *Anicen* saith : That
after one hath drunken grosse and troublous waters, hee
should eate Garlike : because it fineth them, and maketh
them lightly to descende, and letteth, that they hurt not the
stomacke and Entrailles, in regard that they stoppe not the
veynes. Also, Garlike is good to eate before one take his
Journey, and it is one of the best and most wholesomest
things, for them that come out of a cold aire, or goe into it, as
Anicen saith. And by this appeareth, that Garlike is speci-
ally good for them that iourney, and wander ouer diuers coun-
treys, and vse diuers Drinke, according to these verses.

Allia

*Allia qui mane ieiunio sumpsert ore:
Hunc ignotatum non laetis potius aquarum,
Nec diuersorum mutatio facta locorum.*

Hee that takes Garlike early in the morne,
Needes let no drinke by him to be forborne.
Diuerfitie of Countreys he may see,
And well enabled, if his minde so bee.

Pozoneer, Garlike (drunke with wine) is good against the stinging of venomous worms, and bytings of serpents, Aui. 2. can. capit. de allio. which thing Auicen saith, that he proued: and also it is good against the byting of madde Dogges: and a plaister made of Garlike, Figge leaues, & Comine, is good to lay to the place that is bitten with a venomous Beast called Mugal. Also an Onion as Auicen saith, is wholsome to annoint the place that is bitten with a mad dogge, either with the iuice thereof, or a plaister thereof made with Salt and Keto. And an Onion, eaten, expelleth the hurt of venomous things. And saim say, they engender in a mans stomacke a most humour, verie wholsome against the hurt of venomous things. Now here is to noted, that Garlike, Onions, and also Leekes, are not wholsome for temperate bodies, nor hotte, and specially when they be eaten rawe. For then they nourish very little, and ill, and they engender sharpe pricking blood: yet they make grosse humours subtiler, and breake out clammy humours.

And when they be sodde, they lose the pricking, and yet then their vertue incisive, cutting and subtilizing remaineth. Therefore when they be sodde, they be wholesomer then rawe.

Leekes be hote and dry, and their nourishment is naught, Eating of Leekes. they hurt the eyes, and engender blacke melancholy blood, and cause terrible dreames: they hurt the sinowes with their pricking, and they hurt the teeth and gummes, and chole-
ricks

ricke and melancholy folkes should not vse to eate them, and specially rawe.

Eating of
Onyons.

Onyons be hote, and they haue an earthy superfluous heate, and a watrish moistnesse, subtil, and vndigested. If they bee eaten rawe, they engender ill humours, and corruptible putrifaction in the stomacke, and they cause ill dreames and dreadfull, and also headach. And if they be too much vsed, they marre the memozie, and trouble the vnderstanding, and make one beside himselfe. But when they be sodde with the broth of good flesh, and so eaten, they cause good digestion, and their hurtfulnesse is diminished, and they moderate the colde of meates, wherewith they be sodde: but the best is, not to vse them.

Eating of
Garlike.

Garlike is hot, declining somewhat to humiditie, but lesse then Onyons, it is medicinable against ventosities, and also to the Cough. And it makes one to spit well; but it hurteth the sight, and breedeth headache, and yet it is tryacle for vplandish men. And thus the foresaid thinges are wholsome for them only, that haue in them stigmatike, grosse and clammy humours, but cholericke folkes ought to abstaine from them,

The vse of
Nattes.
Auc. 2. can.
capit. de
nuce.
Diseases en-
gendred by
eating of
Nattes.

The second thing is Walnuts, whereof Auicenn saith, That they with Figs and Rew, are medicinable against all manner of venome. And of Walnuts, of Onyons, and of Salt, is made a plaister to laie to the byting of a mad dogge. And this specially is vnderstood of a dry put, that is eaten before meate, in forme as is aforesaid. And knowe, that drye Puttes are worse then netwe and moist. For the drye are more oylie: by reason whereof they turne to choler, and engender head-ache, they hurt the eyes, and cause swimming in the head, and specially if they be eaten after meate, they cause the Palsie in the tongue, and prouoke one to vomite, and make blisters in ones mouth, and they that haue a colerike stomacke, ought specially to eschue drye Puttes, and the older they be, the worse they be. The new Puttes haue lesse of ill
oyle.

Delineſſe, and therefore they engendze not the ache & teim-
ming in the head, and ſuch like diſeaſes, as the drie ro, and
by reaſon of theſe ſuppery hum. idottie, they make one to haue
the laſke, and if they be a litle warmed at the fire. and eaten
after dinner, they preſſe and dzuende wne the meate. And
thus it appeareth, that newe Nuttes are moſt wholeſome for
folks in health, then drie.

The third thing is Rewe, whereof Auicen ſaith. That it
reſiſteth poiſon. And after he ſaith: If one feare leaſt he
ſhould drinke poiſon, or be ſtung of a venemous beaſt, let Rewe.
him take ʒ. i. of the ſeed, with the leaues thereof, and drink
it with Wine, and a Nutte ſtamped and mingled together.
And *Aristotle* ſaith. That when the Weaſell will fight with
the Adder or Toade, ſhee eateth Rewe firſt, and by reaſon
thereof, ſleyeth the other: for the ſmell of Rewe is a ſoe to
poiſon. The eating of Rewe in the morning with Figges
and ſweet Almonds, preſerueth one from poiſon.

Here is to be noted, that there be two kinds of Rewe. The Two kinds
of Rewe.
one is Garden Rewe, the other is wilde Rewe. The Garden
Rewe is better then the ſielde Rewe: for the ſielde Rewe is ex-
ceeding drie. It is hote and drie in the fourth degre, where-
fore it is hurtfull to take much thereof. The Garden-Rewe,
is moyſt, hote, and drie, in the ſecond and third degre: it pear-
ceth and reſolueth ventroſitie, and ſpecially if it be drie. For
Serapion ſaith: That drie Rewe, of all medicines for ventro-
ſities, is the beſt, and moſt wholeſome: but moyſt Rewe en-
gendreth ventroſitie. Alſo Rewe doth vehemently quicken
the ſight, and eſpecially the iuyce thereof, with the iuyce of Fe-
nell and Honie, made in an oylment, or elle eaten, as *Aui-
cen* ſaith. But yet for as much as the iuyce of Rewe hath a
propertie hurtfull to the Eyes, it were beſt to ſanne winde
vpon your eyes therewith: and in no wiſe to touch your eyes
with the materiall Rewe.

The fourth thing is Peares: whereof *Auicen* ſaith. That Aui. 1. can.
cap. de ruta.
Peares.
they be wholeſome againſt diſeaſes, that be engendred by
Mushromes or Toad-ſtooles. For Peares, ſodden with Aui. 2. can.
ca. de pyns.

Pushromes, doo alay their hurtfulnesse. And else this *Texte* may be vnderstood by *Peaces Aromatickes*, which by reason of theyr swete smell, comfort the spirites, and so they auoyde *Poyson*.

Radish
rootes.
Auic. 2. can.
ca. de rad.

The fifth thing is *Radishes*, whereof *Auicen* saith. That they be wholsome against the byting of a Snake: and when they be drunken with *Wine*, they are good against the byting of the beast called *Cornute*: the seedes thereof is good against all venome. And when the seedes of *Radish* is layd vpon a *Scorpion*, it slayeth him, and the water thereof hath in that behalfe bene proued, and it is stronger then the seede: and if a *Scorpion* byte one that hath eaten *Radish*, it shall not hurt him. It is also very good against the choking of *Pushromes*. And it may be said, it is good against *Poyson*, because it prouoketh one to vomite, and so by reason of vomite, the stomacke is purged of ill humours.

And here is to be noted, that *Radish* and *Radish-rootes* are like of complexion, which are vnwholsome for chollerike folks: for they engender a sharp pricking bloud, and *Radish* is vnwholsome for the stomacke, because it maketh one to belch much, and engendyeth grosse humours: and if the digestion be feeble, it engendyeth raw humours: yet it is subtile, and of a pearcing nature. Some men vse to eat *Radish* after other meates, to comforte digestion, whereat *Galen* murrelleth: and yet cunning *Physicians* say, that if *Radish* be eaten after other meates, it helpeth digestion, and beloseth the belly. But if *Radish* be eaten before other meates, it lieth upward the meate, and causeth one to vomite: yet it is wholsome after other meates, to eat a little quantitie of *Radish*: but neuerthelesse they hurte the Eyes and the head. *Rasis* saith. That *Radish* lying long in the stomacke, auoydeth fleume, and the leaues thereof doe digest meate, and helpe the appetite, if they be taken in a small quantitie.

Triacle.

The sixth thing is *Tryacle*, which of euery sort is good against poyson, and therfore it is good both for man and beast, as will tolde as hete. And vnder the name of *Tryacle*, the noble

noble Medicine Mitridatum, may be comprehended, which
two be like in operation. For Auicē of Triacle, saith.
Ye shal vnderstand, that the greatest rule in curing of poy-
son, is to comforte naturall heate, and to labour to driue
it out, as Triacle doth. And of Triacle, and the medicine
Mitridatum together, Auicē saith. There be certaine me-
dicines contrary to poyson, which will not suffer poyson to
approach neare the heart, as Triacle and Mitridate.

Aui. 6. 4.
tra. 3. ca. 1

Aui. 6. 4.
tra. ca. de
med. c. 6.

Aer sit mundus, habitabilis, ac luminum,
Nec sit infectus, nec olens fœtore cloacæ.

Dwell where the Ayre is cleare, sweete, wholsome, bright;
Infected with no fumes, that hurt the spright:
For sweetest Ayres doe Nature most delight.

This text declareth foure things, touching the choyse of
wholesome ayre.

Choyse of
wholesome
ayre.

Of which the first is, that one ought to choyse a cleane aire,
that is not infected with vapours. For vncleane aire doth
alter the heart, after the nature of the complexion that it is
mingled with, as Haly saith.

Haly. 3. reg.
in cō. illius
cano.
Gla. hec.

The second thing is, one ought to choyse a light ayre: for
darke ayre maketh a man heauy and dull spirited, because
such aire minglith it selfe with the humours in mans bodie,
and so being troubled, it runneth to the heart: of the which,
and of the humours, grosse and troublous spirites are engen-
dred, the which doo make one lumpish and slowe. Where-
fore, there is nothing that maketh a man more iocund or
merry, and lesse heauie, then to walke in a faire cleare ayre,
and to rise early.

The third thing is, that we ought to choyse infected ayre,
that is, where slaughter of people hath bene: for commonly
in those places whereas great slaughter of people hath bene,
and in places neare thereunto, followeth great Pestil-
lence: for when we draw in the infected Ayre, it infecteth

the spirits in our body.

Aui. 2. in

doct. cap. 2.

The fourth thing is, we should eatche gunges, stinkes, gutters, chanelles, stinking ditches, and all other particular places that are infected with carrion, and places where as dead carcaffes, or dead folkes bones are cast, and places where Hempe and Flare is watered. For the ayre is infected, doth infect the spirits of our body, and specially hurteth the braine. And therefore Auicen sayth. That so long as the ayre is temperate and cleare, and no substance contrary to mans nature mingled therewith, it causeth and conserueth a mans health. But when it is changed, it doth contrary to the operation thereof.

And for a more perfect declaration of the foresaid things, know, that the ayre (in the Regiment of health) is necessary two waies. First, for the refreshing of the hart. Secondly, for the auoyding out of sumish superfluities, that trouble the spirits and naturall heate. For like as we see by exterior things, as the fire (without fanning of the ayre) is choaked and quenched: so likewise we may imagine, that the spirits and naturall heate in man, had need to be nourished, conserued and attempted.

The attemperance of naturall heat, is caused by drawing of the ayre, and the purging thereof is caused by expulsi-
 ing of the ayre: The first is done by motion of the attraction, and the second, by motion of expulsion. Therefore, if we draw in stinking and vncleane ayre, it corrupteth in vs the naturall heate and spirit. Therefore, the ayre should be sayre and cleare, without vapours and mists: it may not be troublous and cloudy, nor vired with ill vapours. For such ayre troubleth the humours, and maketh a man heauie and sad, as is aforesaid.

The open aice ought to be chosen, and not betwixt walles, or houses: and to speake truly, the close ayre should be eschewed. Yet neuerthelesse, in the time of pestilence, when the ayre chanceth to be infected, the close ayre is to be chosen. Therefore at such seasons, it is good for vs to abide within our houses,

houses, and to keepe our windows fast shut, lest the putrified ayre should enter in, but otherwise, the open ayre is best.

Further, in the Regiment of Health, the ayre ought to be eschewed, the which is mixed with vapours of lakes and deepe pits, containing stinking waters: and also of certaine hearbes, as Coleworts, Hemlocks, and such like: and of trees, as Figge-trees, and Walnut-trees, Further, that ayre is to be chosen, wherein the wind bloweth from high or equall ground. And also we ought to take good heed, that the ayre erre not in any of his first qualities, that is to say, in heat, cold, moisture, or drought, which if it chance, it must be tempered by craft, as much as is possible. These things Auicenn teacheth.

Sitibi seritima noceat potatio vini:

Horamatinina rebibas, & erit medicina.

Aui. 3. l.
doct. 2. de
diuersis.

If ouermuch wine hath thy braine offended,
Drinke carely the next morning, and it's mended.

This text teacheth one doctrine, the which is this, if a man be diseased by drinking of wine ouer night, let him on the morning afresh drinke wine againe. For eyther drinking of wine ouer night causeth drunkenesse, thirst in the morning, or else inflammation of the body, If it inflame the body, then it is right but wholesome, againe in the morning to drinke wine afresh, for that were as one should lay fire to fire: but if one happen to be drunke, and therewith partake a little, then it were wholesome for him, to drinke wine afresh againe in the morning. For the drinking of wine then againe, doth lightly cause one to vomite, whereby the stomacke is clensted: and by reason of clensting of the stomacke, the hurt of drunkennes and partaking goeth away lightly. And therefore Hippocrates counselleth vs to be drunke once a moneth, that of the drunkenesse may

come boiuit: which thing p̄serueth vs from all diseases of long continuance. If the dr̄inking of Wine ouer night doth hurt one, by reason that hee is not accustomed to dr̄inke Wine: then he may dr̄inke Wine againe in the morning, to accustome him, and so the dr̄inking of Wine shall lesse hurt him.

Hippocri.
aphorisme,
ex multo
tempore
&c.

For as Hippocrates sayth, Of a customable thing commeth lesse grieve. But in case that thirstinesse in the morning, doth follow on dr̄inking of Wine ouer night: to dr̄inke Water in the morning is best to cole his thirst.

And so as much, as we haue spoken of hurt that cometh by dr̄inking of Wine, vnderstand, that hee that hath a feeble braine, of what condition soeuer he be, he ought to be well ware of drunkennesse. For to be oft drunk, as Auicenna sayth, is cause of fire inconueniences.

Aui. 2. 1.
cap. de re-
gimine a-
quæ & vini.
Sine incon-
uenientes
engendred
of drunken-
nesse.

Of which, the first is, corruption of the Luyers complexion: for Wine excessively taken, commeth to the Luyers, and resolue the heat thereof, whereby the Luyers loose his naturall generation of blood, and in stead of blood, it engendreth watrishnesse, and causeth the Dropsie, or else, it cutteth the Luyers or the humours thereof, whereby Leprie or madnes is engendred.

The second thing is, the corrupting or infecting of the braines complexion, by reason, that thicke and continuall fumes of the wine, do ascend by thereto, the which dispose the hote braine to madnes and frenzie: and the cold to the falling Cuil, forgetfulness and palsie.

The third thing is weaknesse of the sinewes. For we see commonly, that dayly Drunkards haue the palsie in their head and other members, as well in youth, as in age.

The fourth thing is, diseases of the sinewes, as the Crampe and Palsie. For superfluous dr̄inking of Wine, oftentimes turneth to vinegar in the stomack, which hurteth the sinewes. Also oftentimes, for fault of digestion, it turneth into vndigested watrishnes, which doth mollifie the si-
nues,

nerves, and oftentimes it induceth o: bzalweh grasse humors to the sinewes, wherby they be stretched out, o: bzalw together.

The fift thing is the Dalloy, that the humidities of the braine (encreased by Wine) do engender: so that they stoppe wholly the wayes of the limbe spirits, which pced from the brains to the other members.

The sixt thing is sodaine death, for while the drunkard snozteth o: sleepeth, his Wine pipes are closed o: stopped, eyther with the abundance of Wine, o: humidities thereof engendzed, whereby he is sodainely strangled.

And although the immoderate drinking of Wine causeth the foresayd inconueniences: yet Wine moderately taken, is wholesome diners waies. And Auicen rehearseth five benefites ensuing by wine moderately drunke.

The first is, that it easily conuapeth the meat that is mingled with it, to all the members of the body, through the hote subtilty, and hid conuenient property thereof.

Five benefits by wine moderately drunke.

The second thing is, it digesteth & resolueh steam, through the heat and subtilty of his substance, and maketh it apt to auoyd out, openeth the wayes, and comforteth nature to drine it out.

The third is, it auoideth red choler by vyne, and by other insensible euacuations, as sweat and such like. And this is to be vnderstood of Claret o: White wine, the which are sensible of nature, o: else allayed with water: for other wise it wil increase choller, by turning it selfe into choller, and inflammation of the L yuer.

The fourth thing is, it causeth melancholinesse (the which is grosse, & moueth slowly) easily to passe through the pipes o: cundites thereof, from the L yuer to the Splene, and from the Splene to the byminne o: mouth of the stomacke, and at last, with the drags, to auoyd out of the body. And it doletheth o: repelleth the hurt of melancholinesse, through contrarietie of complexion, and manner of substance, in the effects thereof. For melancholy engendzeth heauinesse, faint

Properties of melancholic, and of wine.

nes of heart, and couetousnesse: but Wine engendreth ioy, boldnesse, stoutnesse of stomacke, and liberality.

The fitt thing is, it resolneth all causes of wearinesse, except it bee mixt with some other meat. For wine reuiueth the resolute spirits againe abundantly, and doth comfort naturall vertue, and taketh away or diminisheth humidities, that bee left or remaine in the muskles, in the sinewes of the heart, or in the ioynts. And if the body be dreyed by wearinesse, and needeth moistning, wine moistneth it quickly, so it bee allayed with water.

Furthermoze, besides these things, Wine hath many other good properties. For aboute all other things, Wine is a swift and a sodaine nourisher: it comforteth the heate and naturall spirits, and heateth all the body, it cleareth the wit, it appeaseth anger, it driueth away heavinesse, and promoueth bodily lust. And no drinke digesteth rawe humours so well as wine: because wine maketh one manly both in stomacke and body. And they that drinke no wine, are no thing (in regard of their equals that drinke wine) neyther in stomacke nor courage.

*Cognit & humores melius vinum meliores.
Si fuerit nigrum, corpus reddit tibi pigrum.
Vinum sit clarumque vetus subtile, maturum,
Ac bene limpatum, saliens, moderamine sumptum.*

The better that the Wines in goodnesse be,
The better humours they beget in thee.
If Wine looke blacke, it makes thy body dull,
If it be cleare, old, subtile, ripe and full,
Well qualified, leaping, drunke discretly:
Then with thy body it agrees most sweetly.

This Text declareth one especiall doctrine of Wine, and that is this: The better that Wine is, the better humours it engendreth. The reason is, because blacke Wine is moze

more grosse and earthy, then any other: and therefore the spirits thereof engendred must needs be grosse. And Galen sayth: Grosse spirits make the body heavy or slow. And further, there be seuen doctrines rehearsed, touching the election of wine.

The first is, Wine ought to be cleare, because wine (by reason that it is subtil) engendzeth subtil and cleare spirits.

vii. doctrines to chuse wine.

The second is, it ought to be old and not new. For new wine or muste, doth sooner overcome ones bzaine, and make one haue the laske; then any other of the like. It engendzeth the Colicke and other accidents, that shall be declared after, when we come to *Impedit urinam*. Here you should not vnderstand, that wine ought to be ouer old. For such wine, as Auicen sayth, is as a medicine, and not as drinke. And such wine doth rather alter a temperate body to heate and drought, then any way nourish it. For when it is so very olde, it receyueth againe his first naturall verdure and sharpenesse, and is then all fiery. Wherefore the Aggregator writeth. That it is hot and drie in the third degree.

Aui. 2. 1. de reg. aquar & vini.

Aggregator ca. de vitæ.

The third lesson is, that wine ought to be subtil. For subtil wine maketh the spirits of man subtil, and grosse wines engender grosse spirits.

The fourth doctrine is, wine should be ripe, and not beate or egar; for else it will deprime man of all his naturall vacuations and good health, as Galen saith. And therefore it is hurtfull for them that want euacuation by bzine, and all other their vpper members. Yet as Galen sayth, Such stipticall Wine is wholesome for diseases that chaunce in the guts. And the stipticalnesse of wine may be put away, with much mingling of water.

Ga. in commento. ij. ca. 11. par. reg. acutoru.

The fifth doctrine is, that wine should be allayed with water: for thereby the sumosity of the wine is put away, and so it doth lesse overcome the bzaine. This is of truth, if the wine be subtil; but if it be grosse, it overcome the bzaine the sooner, for thereby it is made subtil and more

famish.

An.iiij.1.
cap. de regi-
mie aquæ &
vini.

sumish. And of this Wine, Auicen vnderstand, when he sayd. That Wine allayed with water, doth sooner ouercome the braine, then cleane wine.

The first doctrine is, Wine should be sprinkling when one tasteth it, and this is one of the conditions of good wine, before sayd.

The seventh doctrine is considered in the drinkers condition, and not of the Wine, that is, one ought to drinke wine temperately. For wine temperately taken, sharpeneth the wit, and engendreth all the wholesome things before declared.

By all these things here expressed, we may conclude, that wine that ought to be chosen, and is best in the Regiment of health, if it be meane wine, equall betwene olde and new, cleare, somewhat red, of good odour and flavour, of equall flavour, that is, neither eager, sharpe nor swete, which is not grosse, nor too much subtil, & beside, that it be not too strong, nor too weake, and that it grow not on stony & hilly ground, nor on simple plaine and earable grounds, but on hie ground, lying open toward the south, in a Country not too hot, nor too cold.

Touching the regiment of wine, concerning the ages: the rules that Auicen giueth, are to be well noted.

The first is, to giue children to drinke wine, is as if one would lay fire to fire, made of drie wood. For children be tender, and some enflamed, through the abundance of their naturall heat, and their sinewes and baines be weake and feeble. Therefore Wine hurteth them many wayes, but specially by quicke inflammation, by hurting of the baine, by lightly pearcing of the sinewes, & abundant fumosity. Therefore when one giueth children wine to drinke, the inflaming heat of the Wine is added to the flaming heat of their bodies, which are of as small resistance, as drie sticks, reeds, or to we are against the fire.

The second rule is, that one may giue an old man as much wine to drinke, as he can beare without hurt, that is,

as much as his naturall and due appetite desireth. For like as old bootes and buskins (that be drie and wrinkled) are made supple and plaine with oyling: so likewise be old folkes by drinkeing of chofen wine, as wine of Beuvoys. Ancient folkes are colde, and wine heateth: their spirit is heauie, and they be full of melancholy, and Wine maketh them merry, and represseth melancholineffe. And commonly, olde folkes sleepe ill, and Wine maketh them to sleepe well. Olde folkes be disposed to opilations, and Wine openeth. And like as wine is to children most contrary, so for old folk it is most wholesome.

The third rule is, that young folkes should drinke wine temperately, which temperately is to be vnderstood, in measurable quantity, and with conuenient alaying with water. And although that young folkes are as hotte as children, yet their members be moze sound, and their sinewes and braine farre moze stronger, wherby they may the stronglier resist the hurt that cometh by drinkeing of Wine. Many good things come by drinkeing of Wine soberly, that is to say; the voyding of choler, the quickning of the corporall might and wit, and the abounding of the subtils Spiritus.

*Non sit acetosacernisia, sed bene clara.
De validis cocta, granis satis, ac veterata.*

For drinking Beere or Ale, thus we aduise,
Not to be sharpe or sowre in any wise.
Let them be cleare, well boylde, corne sound & good,
Stale, and not new; All these cause healthfull blood.

This Text declareth fust things, by which one may know good Ale and Beere.

The first is, that it be not sowre, for that hurteth the stomacke. A sowre thing (as Auicen sayth in many places) hurteth the sinewes, And the stomacke is a member full of sinewes, especially about the vrimme or mouth.

The second thing is, that Ale must be cleare: for troubled Ale is a stopper, and hurteth them ouer much that haue the Stone; it fatteth and enflateth, it maketh one short winded, and engendzeth much fleame.

The third thing is, that Ale should be made of good corne that is not corrupt, that is to say, of the best Barley, Wheate or Dates, for the better the Corne is, the better are the humours thereof engendzed.

The fourth thing is, that Ale ought to be well sodde: for that causeth it the better to be digested, and more amiable to be receiued of Nature, for the inconueniences thereby growing, are the better to be borne. For if the Ale be not well sodde, it engendzeth ventosities in the belly, gnawing, emulation, and collicke.

The fifth thing is, that Ale ought to be stale and well purged. For new Ale engendzeth the same hurt that Ale doth the which is not well sodd; and so doth light bread straine the coplion.

De qua potetur, stomachus non inde grauetur.

Of whatsoere yee drinke, see no offence
Vnto the stomacke bee procured thence,

Here is taught one lesson touching the vse of Ale. That is, one ought to drinke it moderately, so that the stomacke be not hurt thereby, nor drunkenesse caused. For it is worse to be drunke with Ale, then with wine, and endureth longer: and the fumes and vapours of Ale that ascend to the head, are grosse, wherefore they be not so soone resolved, as they that be mounted up by wine. Whereupon it is to be noted, that in the beginning of dinner or supper, it is whole some to drinke Ale before Wine, the cause is, for at the beginning of our repast or dinner, the body is hungry: so that the stomacke before we beganne to eate meate, was hungry, and so drieth superfluities from the members. There-
fore

foze if too beginne with Wine, by reason that Nature greatly desireth it, and for the great nourishment thereof, the superfluities (together with the wine) are drawne off the stomacke, and thence conuayed to the parts of the body: but nature doth not so desirously draw Ale. And also Ale washeth away the humours, that hang about the bzin of the stomack. And for this cause, Physicians counsell, that when one is most hungry, he should first assay to vomit ere hee eate any meate, that those superfluities that be drawn together by the hungry stomacke, may be voyded out, lest they be mingled with the meate. Likewise, he that feareth to be thirsty by superfluous drinkeing of water, should drinke Ale, because it quencheth unnatural thirst.

*Temporibus veris modicum prandere iuberis,
Sed calor estatis dapibus nocet immoderatis,
Autumni fructus caueas, ne sint tibi luctus:
De mensa sume quantum vis tempore Bruma.*

The Spring time doth commaund our dinners be
But light and little, sparing in degree.
The Summer season, being fouldrie hot,
Immoderate feeding should be then forgot.
The fall of Lease, or Autumne doth deny
Eating much fruit, great harme ensues thereby.
But in the winter, colde doth then require
Such a full meale as Nature can desire.

Hers the Author determineth, what quantity of meate should bee eaten, according to the diuersity of the four seasons of the yeare; that is to say, in Ver, or Spring time, Summer, Autumne, and Winter.

Diet after
the 4. sea-
sons of the
yeare.

Hee sayth, that in the time of Ver, or Spring, we must eate little meate. To this Auicen agreeth and sayth. The reason is, because in Winter, mans body is not greatly giuen to labour and exercise: Rawe humours are increased;

Aui. 3. 1.
doct. 2. ca.
6. & 3. 1.
noct. 5. pe
reg. tem-
porum
cum recti
auris.

and specially flegmaticke, which (after the proportion of the season) then specially are engendred: which humours, by reason of cold, are enclosed in the body, & when Ver or Spring time commeth, those raw humours so gathered together, doo melte and spread through all the body: wherefore nature is then greatly busied in digesting of them. And therefore in Ver season, if one eate much meate, it letteth nature to digest such flegmatick humours, and causeth them to diuert or turne an other way: For by those humours, and great quantitie of meate, nature is oppressed. And so (thereby) such humours shall remayne in the body undigested, and runne to some member, and there breede some disease: And therefore wee ought to take good heede, that we eate not any great quantitie of meate in Ver. For little meate in this season, is a speciall preservation from diseases, that then raigne, as Auicenn sayth And this saying is of a truth, from the middest to the ende of Ver, and not in the beginning, because the beginning of Ver is likened to Winter: wherefore, then one may nourish his body as well as in Winter.

Aui. 2. 1.
doct. 1. ca.

And this also may be thus understood: if the body be full of humours when Ver commeth, then meate is to be giuen after the naturall heate and resolution, that is caused of the body: for then the cause is auoyded, for which meate should be diminished. To this Hippocrates agreeth, saying: Belies in Winter and Ver are most hote, and sleepe most long. Wherefore in those seasons, by reason that naturall heate is much, it needeth much nourishment.

Secondly he saith, that to eate much meate in Summer, is hurtfull: because that then the vertue of digestion is feeble. For the spirits and naturall heat (which are the instruments of corporall operation) are then right feeble, sparpled, and resolute, by reason of the outward heate, the which both vehemently drawe them to the exterior parts: and so causeth, that much meate cannot (as then) well digest.

And here is to be noted, that for as much as the vehement resolution of humidities, (as well substantiall, as nutrimentall)

fall) of the body is great, and therefore grosser, more meate in Summer should be eaten, if the digestiue might digest it : But because Nature cannot digest much at once, we must then eate a little, and often : as *Galen* saith, In Summer we must eate many times, and little : because the body hath often neede, by reason of often dissolution. And although little meate should be eaten in Summer, yet one may drinke much, by reason of the great resolution and drought of the bodie, and because the naturall heate of the body excedeth the moisture thereof : and manne is then more thyrstie then at other times. But yet then one ought to drinke lesse wine, specially if it be not pure ; because such Wine both sone enflame, and causeth the naturall heate (augmented by the ardent heate of Summer) to burne. And therefore, hee that will drinke Wine in Summer, should mingle it well with water : and so beare olde and strong Wine.

Gale. in canicou. & quibus semel &c. The reason that one ought to eate little meate in Summer.

Thirde he saith, that in Autumne we ought to beware of Fruits, specially of the same season, as Grapes, Peaches, Figges, and such like : or (at least) to eate but little of them : because such Fruits doe engender blood that is apt to putrefie, by reason of humours, and boyling that they make in the body, and specially, if they be receyued into an vncleane stomacke, or corrupt body, which (so) the most part) chaunceth in Autumne. And so then, ill and filthy diseases are engendred, as the Pocks, and other pestilent sicknesses.

To auoyde eating of fruites in Autumne.

Anothe also that in Autumne, hunger and thyrst should be eschewed, or to eate much meate at one meale, as *Rasis* saith. The Wine also that is drunke in Haruest, should be alayed with much water, that it may moisten the body, and coole the heate : but not so superfluously alayed with water, as it is in Summer, nor to be drunke so superfluously : For by reason that Nature is then but feeble, it is not able to weld and digest it : and too much alaying with water, destroyeth naturall heate, and increaseth ventosities, whereby the Colicke is engendred.

Rasis 3. alm. ca. de regi. corp. secundum tempus.

Fourthly, he saith, that in Winter one may eate as much

Galen in
casi. aph.
& quibus
semel. &c.

as he will, that is to say, more then in other seasons, after the minde of Auicen. And Galen saith : In Winter, much meate leysurely should be eaten. The reason is, because the heate of our body in Winter is strongest, both by reason it is congealed together, and fortified by position of his contrary : that is to say, the colones of the Ayre, enuironning our bodies about.

And this is verified in bigge bodies, and fleshy, and not in bare and scable : for on such bodies, colones of winter being enclined, dooth not comfort with heate, but rather maketh them more scable : For in Winter, as Hippocrates sayth, Bellies be hottest of nature, and sleepe most long. Wherby it appeareth, that the grosse nourishments, and hardest of digestion, are more wholesome in Winter then in other seasons, because the heate is stronger. But the Wine that is drunke in Winter, should be as redde as a Rose, and not white, and alayed with a little water.

Here is to be noted, that although by the strength of heat, and vertue of digestion in Winter, the grosse & strong meates are most wholesome : yet because the season is disposed to opilations and repleations, by reason of much fleame, it were wholesome to vse means meates, betwene heauy and light, grosse and subtile, as Bidde, beale, Putton, Pykes, Berche, and Crenesses. And they that vse grosse meates, as Bese, Pozke, Wenison, Goats-flesh, and such like : should eate but one meale a day, or else to vse meates Laxative, as Berlely, Crefis, Mustard, and such like, and to vse great labour.

Salvia cum ruta, faciunt tibi pocula ruta.

Adde rosa florem, minuit potenter amorem.

If in your drinke washt Sage is mixte with Rewe,
It is most wholesome, Poyson to subdue :
Adde thereto Rose-floures, if you feele the heate
Of Venus to waxe wanton, or growe greate.

Here the Author describeth two remedies against ill drinke.

The

The first is Sage leaues, Sage put into the drinke, hindzeth the hurt of it, and also it comfzrteth the sinowes and bzaine, the which being comfzrted, doth the better resist the ill fumes, that (of the ill drinke) ascend thereunto.

The second remedy is Rew, whereof if the whole leaues be put into the drinke, the vertue of it ouercommeth the malice of the drinke. And how good and wholesome Rew is against poyson, it hath bene declared befoze, at Allia, nux, ruta, &c. And this Text sayth, that to the two foresayde Herbes we may put the Rose flower, which ought especially to be vnderstood of a Redde Rose, because the sweet sinell and stipticalnesse therof, amondeth the malice of the drinke.

*Nausea non poterit quemquam vexare marina,
Aut ea cum vino mixtam, si sumserit illum.*

Sea water drunke with wine doth well defend thee,
If on the Sea, casting chance to offend thee.

Here the Authoz teacheth a remedy, how they that are not accustomed to passe the Sea, may auoyde perbreacking or casting. He that will passe the Sea must (a few days befoze hee take shipping) mingle the Sea water with his wine. This is a remedie for them that be rich, but if it bee a pooze man, then he must drinke Sea-water onely, that hee may the easier eschue casting. The reason hereof is, because the Sea-water is salt, and so with his saltnesse and stipticitie, that followeth saltnesse, it closeth the mouth of the stomacke, and thereby auoydeth casting.

A remedy
for perbreacking
on the
sea.

And here is to be noted, that as Auicen sayth. A Traueller on the Sea should not much goe about, to withstand or to forbear perbreacking or casting, at the beginning, but to vomit, vntill hee thinke himselfe well purged, because that it preserveth him from many diseases. And yet not onely preserveth, but also healeth or alleuiateth grievous and great diseases: as Lepry, Dropsie, Coldnesse,

Au. 3. 1. de
reg. iter a-
gentis in
maris.

Au. 3. 1.
daft. 2. co. 2.

and swelling in the stomacke. Thus sayeth Auicon. But in case that the traoueller on the Sea doe cast so much, that hee thereby is right greatly feebled: then he must restrain himself, by eating of stipticall and solwe fruit, as vnrripe fruit, crabs, sower Pomgranates, and such like, wherewith the mouth of the stomacke is comforted, and the humors expelled down, as also the stomacke therewith is comforted, and the humors (flowing thereunto by taking of the water) are dzyuen away.

Or else we may take mustard seed dzyed by the fire, and dzyinke it with wyne, or wozimwood may be eaten and dzyunken, or a toast wet in redolent wyne is good to eate. And generally, farte meates are good for traouellers on the sea, for they comfort the stomacke, and prohibite vapours & fumes, that would ascend vpon into the head, as hearbs sod in vinegar, or in the iuyce of sower grapes.

*Salvia, sal, vinum, piper, alia petroselinum:
Ex his fit salsa, nisi fit commixio salsa.*

Sage, Salt, and wine, Pepper therewith applyed,
Garlicke and Parseley, these haue well beene tryed;
To make good Sauce for any kind of meate,
Procuring appetite when men would eate.

Here the Authour teacheth vs how to make a common sauce, if we lacke a better, and thus things goeth to the making of this sauce.

To make a
common
sauce.

The first is Sage, wherewith we may make sauce for a Goose, roost or sod. For commonly a Goose or a Pigge roasted, is stopped with Sage, to dzye up the humidities and clammynes of them, and also because the fleshy should smell somewhat thereof: but yet after it is roasted, the Sage would be cast away, and not eaten. Likewise of Sage, vplandish folke make a sauce to eate with a Goose: for they stampe Sage and Garlicke together, that the Sage may abate somewhat

what of the Garlickes saour.

The second thing, is salt mixt with wine, & this Sauce is for rich and noble men. For when they want Mustard, or beruyce, they put Wine in a Sauc er, and mingle it with a little salt.

The third thing is Pepper, a sauce for bylandish folkes: for they mingle Pepper with Beanes and Peason. Like wise of tosted bread, with Ale or wine, and with Pepper, they make a black sauce, as if it were pap, that is called pepper, and that they cast upon their meat. flesh and fish.

The fourth is Garlike, whereof the bylandish people make a sauce, for they mingle soft chese and milke, & stampe Garlike together, and so they eate it with their meate, whether it be roasted or sodde, salt or fresh, and with harde egges.

The fift thing is Parsley, of Parsley leaues stamped with beruyce, or white wine, is made a greene sauce to eat with roasted meat.

And here is to be noted, that sauce or sauces doe vary, according to the seasons of the year. For in hot seasons, sauce must be made of cold things, or of stuffe of little heate, and in cold seasons contrariwise. Therefore Sommer sauce should be beruyce, cyzell or vinegar, the iuyce of Lemmons, or of Pomgranates, with Rose water, and such like. And otherwhile, in sauces made in summer, one may put a little Pellitory, and Parsley, to attempt the colnesse of the foresaid things. But the matter of competent sauces in winter, is Mustard, Carlake, Ginger, Pepper, Cinamon, Celosflowers, Garlike, Sage, Spints, Pellitory and Parsley: Wine, Water of flesh, Vineger not so strong, but very nere to the nature of Wine. And in meane seasons, the Sauces should be meane, neyther too hot, nor too cold.

Secondly sauces differ, by reason of the meats for which they be made: for one meat will haue one sauce, an other meate an other sauce, as Lords Cookes know. Sauce for Sputton, Meale and Iaid, is greene sauce, made in Sommer

with Vineger or Veriuyce, with a few spices, and without Garlick. Otherwhile with Parsley, white Ginger, and tosted bread with vineger.

In winter, the same sauces are made with many spices, and little quantity of Garlick, and of the best Wine, and with a little Veriuyce, or with Mustard: Sauce for roasted beefe, is made with pepper, tosted bread, broath of flesh and grapes, and the same sauce is good in Winter to eat with Porke. Also, Porke in Sommer may be eaten with vinegar and Parsley, at the beginning of dinner.

But in case that the foresayde meates be baked, and specially Beefe and Porke, and in winter, then serue in a white onion, and a small quantitie of sweete Spice, beaten in powder. But in Sommer, serue it in without onions, and with veriuice, or else with a few small onions. And if the pastes be made of moze tender flesh, and lighter of digestion, then serue no Onions in therewith: but in Sommer, Almonds milke with Veriuyce, and a little blanch powder, and at the last, ye may put thereto an Egge, broken with veriuice.

But in Winter, in stead of veriuice, take Wine & moze spice, with roasted rabbits and chickens, same made with Cinnamon, crummes of bread, and with veriuice, in Sommer season is wholesome, and in Winter with wine.

For roasted Porke in Winter, take of the dropping tempered with good wine and Onions: and in Sommer, take the greene sauce aboue named. For roasted Feasants, Pigeons, and Turtils, take none other sauce but salt. For bogled Capons and Cockes, take of the same broth, with a little blanch powder. And namely, in Winter, if they be bogled with Sage, Flope, and Parsley, this is good sauce: and in Sommer the broth of the Capon, and a little veriuice mingled together, is a wholesome sauce.

For fat Capons and Hennes baked, serue in none other sauce, but a small quantitie of blanch powder, and at the end ther aboue named greene sauce in Sommer, and in Winter good Wine. But fish, the grosser it is, the harder of digest

on,

Diners
good sauces
for sundry
meates.

on, the moze superfluous, and moisture of nature, the moze it needeth hote sauces and sharpe. And the same rule is likewise true in all manner of flesh.

*Si fore vis sanus, abluere saepe manus:
Lotio post mensam tibi confert munera bina,
Mundificat palmas, & lumina reddit acuta.*

If thou wilt walke in health, let mee aduise
Oft wash thine hands, chiefly when thou dost rise
From feeding at the Table: for thereby,
Thou gainst two benefites. It clears the eye,
Giues comfort to the Palmes, both which well tended,
Our health (thereby) the better is be-frended.

Here the Authour teacheth two wholesome things, that cometh by washing of our hands after meate.

The first is, the palmes of our hands are thereby greatly cheared and comforted.

The second is, our sight is sharpened thereby, and that is specially by accidents, because the hands be the instruments to cleanse the eyes, and it is right wholesome for them to be kept very cleane: whereof we haue spoken befoze, at *Lumina mane manus*.

*Panis non calidus, nec sit nimis inveteratus,
Sed fermentatus, oculatus, sit coctus.
Modice salutus, frugibus validus sit electus.
Non comedas crustam, coloram quia gignit adustā.
Panis salisatus, fermentatus, bene coctus.
Purus sit sanus, quia non ita sit tibi vanus.*

Not ouer-old, nor hote, let be thy bread,
Hollow and light, but easily leuened,
Sparingly salted, Of the purest wheate,
And see that Crusts thou do forbear to eate,

Because that angry choller they beget,
Thy bread well bakte, light salted, sound of graine:
All these obserude, thou doest not eate in vaine.

Ga. 1. al-
mentorum.
ca. 2.

Five pro-
perties of
good bread,
Au. 3. cap.
c. de pane.

In this Text two things are touched or remembred,
concerning the choyce of bread.

The first is heate, because bread ought not to be eaten hot. Hote bread, as Auicen sayth, is not conuenient for mans nature, and bread that cometh hote from the Ouen is vnwholesome: the reason is, because it stoppeth much. And againe after he sayth: That hot bread cauleth thirstinesse, by reason that it is hot, soz it swimmeth in the stomacke, by reason of his vapourous humiditie: yet it is of quicke digestion, and descendeth stoutly downe. And although that hote bread (in the Regiment of Health) be vnwholesome to eate: yet the smell thereof is right wholesome, soz it releueth one in a sound: and it is possible, that some folke may liue by the smell of new bread.

The second thing is, we ought not to eate bread that is very stale, or mouldie, soz such bread is vnwholesome soz the nourishment of mans nature: because it bryeth the body, and engendyeth melancholy humours, whereupon it followeth, that bread should not be too new, nor too stale, but a day old. Further, this Text declareth five properties of good bread.

The first is, it must be well leuened, as Galen sayth. The best bread of digestion, is it that is well leuened, and baked in an Ouen that is heated with moderate fire. And againe he sayth. Vnleuened bread is wholesome for no body. And after the mind of Auicen, Bread made with little leuen, nourisheth much, but the nourishment thereof is a stopper, except they eate it that labour much.

The second thing is, that bread ought to be light, soz thereby it is knowne, that the clamminesse thereof is gone: Yet neuertheless this kind of bread, after the mind of Auicen, Is the swift enterer, and of lesse and worse nourishment,

ment, euen as bread that is made of such bzanne.

The third thing is, that bread ought to be well baked: for bread that is ill baked, is ill of digestion, and engendereth griefe in the stomacke. And Auicenn sayth. That bread ill baked, nourisheeth very much, but the nourishment causeth opilations, except they labour much that eate it. And bread baked on a stone, or in a pan, is of the same fashon: for it is neuer well baked within.

The fourth thing is, that bread ought to be temperately salted. For bread ouer sweet is a stopper, and bread ouer salted is a dyper: but bread moderately salted nourisheeth best, so that it haue the other conditions.

The fift thing is, that bread should bee made of the best graine: that is to say, of the best wheate.

Moreouer, the Authour in this Lert warneth vs, to be ware of crusts eating, because they engender a dust cholo, or melancholy humours, by reason that they bee burned and drie. And therefore great estates, the which be colericke of nature, cause the crustes aboue and beneath to be chipped away; wherefore the pith or crumme should bee cholen, the which is of a greater nourishment, then the crust. Yet notwithstanding, the crusts are wholesome for them that bee whole, and haue their stomack moist, and desire to be leane, but they must eate them after they haue dined, because they enforce the meate to descend down, and comfort the mouth of the stomacke.

Further, in the two last verses is shewed, that good bread ought to haue these fise conditions, that is to say, It must bee well salted, lenened, well baked, made of good cleane corne, that is ripe gathered, bound vp in sheafe, and housed in due season. And here is to be noted, that if one desire to nourish his body, hee must haue his bread made of pure flower, the bzanne cleane taken out: but hee that desireth to bee leane, must leaue some bzanne therein. For bzanne nourisheeth but little, and vnloseth the belly, and flower doth contrariwise.

*Est caro porcina sine vino prior euina.
Sistibus vina tunc est cibus & medicina.*

To feede on Porke, whether we suppe or dine,
Is worse then Mutton, if we haue no wine:
But drinking wine therewith, it is sound food,
And Physicke for the body very good.

Here in this Text, the Authour compareth Porke with Mutton. If Porke be eaten without Wine, it is not so wholesome as Mutton; but if Porke be eaten with wine, it nourisheth best, and is medicinable, because it moistneth much. And this is to be understode, especially of roasted Pigges and bzaune well dight. And here is to be noted, that Porke salted, or dyed in the smoake, such as men in the Countrey be, called Bacon, is in no manner wise so wholesome as Mutton, whether it be eaten with wine or no, but it is understode by roasted Porke, or pigge, or bzaune, as is before sayd.

Ilia porcorum bona sunt, mala sunt reliquorum.

The Tripes or Inwards of the Hogge is best,
And better then of any other beast.

Here the Authour sayth, that Hogge Tripes be better then of other beasts. The reason is, because we eate few entrailes, except they be full of blood, and of very fat beasts, as Hoggs be. Now onely Hogges blood, through the similitude of complexion to mans nature, is blood of which the bowels be filled. And likewise Hogges be sooner fatte then any other beasts: therefore we eate rather the Tripes and Chitterlinges of an Hogge, then of other beasts.

Impedit

*Impedit vtiāni mustum, soluit cito ventrem.
Epatis in fraxim, splenis, generatque lapillum.*

Sweete Wine to Vrine is a stop or stay,
To loosenesse in the belly, it makes way.
It harmeth both the Liuer and the Spleene:
Causing the Stone, as hath by prooffe bene scene.

Here the Authour sheweth 5. inconueniencies that be ad by drinking of new Wine or Puske.

The first is, that muste hindereth or letteth the vrine: and this may be vnderstood two wayes. First, by reason that Puske is thicke and grosse, it mingleth with the dregs, and so stoppeth the Liuer and the Raynes, so that the vrine cannot easily haue his course. Secondly, it letteth the Vrine to haue due course, euen as Rhenish Puske doth, and certaine other subtiler wines likewise. For there is some Rhenish Puske, of the which the Lees are mordicant or biting: & while it runneth into the bladder, the earthy lees thereof do bite and pricketh the bladder, and constrain one to vrine contrary to the due order and manner that he was wont to doe.

The second is, it loseth the belly, by reason that it scoureth the entrayles, and through sharpenesse of the lees, it pricketh the guts, and causeth the ordures to ayard out: first, by reason that the Lees be mordicant: secondly, thorough the ventosity, which such Wine cauleth: and thirdly, by reason that it maketh the guts slippery, by way of vndigestiblenesse and grieue of the stomacke. Wherefore the stomacke loseth and openeth the wayes that were shut.

The third inconuenience is, that Puske hurteth the good complexion of the Liuer: For it stoppeth the Liuer through much mingling of the Lees, and causeth a disease in the Liuer, called *Dysenteria*, onely through swelling, whereby the Liuer is enfebled. Thus sayth Auicen. And thus it

Aui. 2. 1. ca.
de reg. aquar
& vini.

ingendyeth all ill colour, and ill diseases of the Liuer, that is to say, spices of the Dropsie.

The fourth inconuenience is, that most hurteth the Splene and the disposition thereof, through the same cause that it doth the Liuer; for it stoppeth the Splene, and so causeth it to be hard.

The fift hurt is, that Must ingendyeth the Stone, and especially that which is in the Reines, which is ruddy, and lightly frangible, by reason of opilation, that it causeth thow the grosse substance thereof. And this is very certaine if the Must be of very swete wines, whose Lees be nothing biting or sharpe. For Must that hath sharpe and biting Lees, preserveth a man from the Stone, because it maketh one to vyne often: like as some Rensh Must doth, that causeth sand or gravell to be seene in the vyne: the which doth often prouoke one to make water. This often making water, washeth away the small gravell, that cleauneth to the mans reines, and so he auoydeth it.

*Potus aqua sumptus sit edenti valde nocivus.
Infrigidat stomachum, cibum nititur fore crudum.*

He that drinckes water when hee feedes on meate,
Doth diuers harmes vnto himselfe beget.
It cooles the stomacke with a crude infesting,
And voides the meate againe, without digesting.

Hurtes that
come by
drinking of
water.

Here are declared two hurtes that come by drincking of water.

The first is, drincking of Water hurteth ones stomacke that eateth: by reason that water cooleth and looseth the stomacke, and especially it descoyeth the appetlte.

Aui. 3. 1.
cap. de regi-
mine in eis
quod com-
editur.

The second hurt is, drincking of water with meat, letteth digestion, for it maketh the meate that is then eaten, to be rawish, after the mind of Auicen. For as Auicen saith. Much water should not be drunke after meat: because it diuideth

diuideth the stomacke and the meate, and causeth it to swimme in the stomacke. And he sayth: That when Nature doth digest meate, and that sufficient quantity of water is mingled therewith: then if wee drinke more water after that, it letteth (very much) the digestion that was begunne. And againe Auicen sayth: That drinking of water should bee eschewed, except it bee to helpe the meate downe, when it sticketh or descendeth slowly, but with meate, water should neuer bee taken or vsed. Aueroes in his Comment, sheweth the reason, and sayth, To drinke water vpon meate, maketh the stomacke cold ere it be through hote: and maketh the meate rawish, and also it causeth the meate to swimme in the stomacke: and will not let it sticke fast, whereas it should conueniently digest.

Auic. ca.
de reg. aquar.
&c.

Auicen
can. tract. 1.
cap. 4. vini.

The operation of the stomacke is, to make a good mixture of thinges receyued therein, and to digest them well. What done, there followeth an ordinary and a naturall separation of pure and vnpure things. And as a great quantity of water being put into a pottle, maketh the sathing of the meat therein: so likewise it chanceth in the stomacke, by drinking of much Water. But to drinke a little quantity of Water without meat, before it descend down into the stomacke, is not forbidden but allowed, especially if one be very thirsty: for a little quantity of cold water, taken after the foresayd manner, easeth the stomacke, and quengeth the thirst. The coldnesse of the water, enforceth the heate of mans body to descend to the very bottome of the stomacke, and so fortifieth the digestion thereof. Thus sayth Auicen.

But know withall, that though water bee more conuenient to quench thirst then wine: yet wine for a mans health is more wholesome then water. And though water vniuersally quench thirst better then wine, because it is colde & moyst: yet to make natural and good commixture of meats, and to conuay them to the extreme partes of mans body,

wine is better then water. For wine (through his subtile substance and operation) minglety it selfe better with meat then water doth, and nature delighteth moze in wine then in water: therefore the members draw wine moze sooner vnto them, mingling it with the meat.

The mixing in this manner, is as a boyling or sathing of things together, which is greatly holpe by the heate of the wine: but coldnesse of the water letteth it. So then it appeareth, that wine in mingling with meate, and dilating of the same, is better then water. For wine by reason that it is subtile of substance, and of a vertuous heat, is a marvellous peircer. And so it followeth, that wine dilateth or spreadeth moze then water, wherein is no vertuous heate, no substance of any heate fire.

Auicenna. 2. l. 1.
ca. dere. 3.
aqua &
vini.

Furthermoze, water is not so wholesome drinke as wine is: for water hindzeth the nourishment of the body, by reason that it nourisheth little or nothing at all, so that the moze watrish that the meat is, the lesse it nourisheth. Wherefore it is very wholesome to drinke wine with our meate. For wine is a great and a speciall nourishment and a restorative, for it nourisheth swiftly, as it is aforesaid.

Further, ye shall vnderstand, that to drinke water with meat, is not onely hurtfull, but also in many other causes, which are declared by Auicenna.

First, it is vnwholesome for a man to drinke fasting, because it peirceth into the body by all the principall members thereof, and it destroyeth the naturall heate: This is of a truth, if one that is truly fasting drinke it. But if a drunken man drinke it fasting, it doth not greatly hurt him: for a drunken and fasting, is not bitterly fasting, because his stomacke is not vacant, but somewhat remaineth of the other dayes ingurgling. And the drinking of water in the morning, doth both wash the stomacke, and represseth the vapours, and fumes, and disposeth it to receyue a new sustenance.

The second hurt is, to drinke water after great labour and trauell, and likewise after the fleshy act between man and

and woman: for then the pores of the body be very open, whereby the water entreteth into the bottome of the members, and moistifieth the naturall heat, which heat also (after the fleshy act) is weakened.

The third inconuenience is, to drinke water after baining, specially if one baine himselfe fasting: for then the canals and passages of the body be very open, wherefore the water then entring into them, hurteth much, as is also sayd. And Auicenn sayth. That it is to bee feared, lest drinking of water fasting after baining, and after carnall copulation, should corrupt the complexion, and breede the drop sicke,

Auicenn. 6.
quarti. suma
2. cap.
ultimo.

Fourthly, it is hurtfull to drinke colde water, to quench theained thirst in the night, as it chanceth to surfeitures and drunkardes: For by drinking cold water, the resolution and digestion of the salt humour is prohibited. But in case that one be so exceeding thirsty, that neyther the coldnes of breathing, nor washing of his mouth with cold water can suffice: then let him drinke cold water out of a cuppe, that hath a narrow mouth, or supping it, that the water may more slowly come vnto the bunnne of the stomacke, for so it shall best quench his thirst, and lesse thereof shal be drunk, and then it shall not vtterly destroy digestion.

Fifthly, it is generall ill for whole folkes to drinke much cold water, for it quencheth naturall heate, it groweth the breast, and marreth the appetite of the stomacke, and it is very hurtfull to all the sinewy members. Yet neuerthelesse, Water that is temperately cold, both sometime (per accidene) curre one to haue an appetite, and maketh the stomacke strong in helping, opening, and cleansing the wayes thereof.

Sunt nutritiua multum carnes vitulina.

Flesh of young Calues, or Veale is very good,

L 3

Quicke

Quicke in digestion, nourishing the blood.

Here the Authour sayth, that Veale nourisheth very much. And thus Auicen affirmeth, saying. That meate that conserueth health, must be such as the flesh is. For they are of like nature, and very apt to be conuerted into blood: and specially Kid, young sucking Calues, and yeareling Lambs. And Galen sayth. That roasted Veale, of fixe or eight weekes old, is more wholesome then Mutton, and it is sooner digested, and nourisheth very much. But of these fleshes we haue spoken befoze.

Gal. 3. Ali.
The best
Veale.

*Sunt bona gallina, capo, turtur, sturua, columba,
Quiscula vel mernula, phasianus, ethigoneta,
Perdix, fringillus, corax, tremulus, amarillus.*

The Henne, the Capon, Turtle, and the Stare,
The Ringdoue, Quaille, Larke, Owself fatte and sayre,
The Partridge, Robin Redbreast, Cocke of the wood,
The Pheasant, Heath-cocke, Moore-hen, all are good,
So the wild Mallard, and greene Plover too:
Eaten with wisdome as we ought to doe.

Here the Authour sheweth, what wild Fowles are most wholesome to eate, to nourish mans nature, and the number of them is foureteene.

The first is a Hen, the which is very wholesome to eate. Haly, Auenzoarre, and Mesius say, that the best flesh of Poultry, is of a Hen that neuer layd, and of a Cocke that neuer trode Hen: for they (without superfluity) are soone turned into blood, because their property is to temper mans complexion, and their broath is the best medicine that can be for Lepers. As Galen sayth: That the flesh of young pullets augmenteth intellection, and cleareth the voyce, and encreaseth the seed of generation.

The best
Fowles to
eate.

Ga. 1. can.
de gallinis
& Gal. Con
siliator. 18.
quest.

The

The second is a Capen, the flesh whereof Consiliator numbred among the wholesome fleshes: And those fleshes with the other also sayd, the Stomack (of his own property) doth digest.

The third is a Turtill, which also nourisheth well, and engendzeth good blood: wherefore Avicen sayth. There is no foules flesh better then a Turtles or Hennes, nor more subtile: but yet they nourish not so much as the Partridge.

The fourth (after the opinion of some) is a Stare: this bird should be eaten young. Some other call this foule *Starna*, the which *Rasis* prayseth aboue all other fowles, saying: A Sterling flesh is is lightest of all other Fowles, and wholesome for them that will keepe a slender dyet. *Rasis. 3. alin.* And by this may be understood a great foule, as a gray Gose, whereof the flesh is right commendable, and specially, when it is young. And on this wise *Almans.* understandeth, preferring this flesh before other. Else by a Stare may be understood certaine small Partridges, whereof *Moyles* seemeth to understand, where he sayeth to the *Iewes*: Likewise Stares are vnwhole, some for our King, for they constraine and indurate the belly. And this propriety some ascribe vnto Partridges also: because they flesh (as *Rasis* sayth) doth bind the belly. *Aui. 2. can. cap. de cane.*

The fifth is a King-Doue, or other Doue, whereof the flesh is Cholericke, and as *Rasis* sayth, is exceeding hot, and lightly ingendzeth the Ague. And therefore Pigeons be better baked with some grapes, then roasted: because by the softer grapes, the heat ingendzeth in the blood is alayd. And the young Pigeons ready to flie, be the most wholesome to eate, for such be of light digestion, and of better humour. For the young Pigeons, not yet able to flie, are superfluously hot, and moist: Whereby they engender grosse humours, as *Avicen* sayth. But old Pigeons, for their ouer great heat, drought, and difficulty of digestion, are to be eschewed, and

and likewise old Turtles.

Au. 2. can.
cap. de co-
lumbis.

Au. 2. can.
c. 2. de cor.

The first is a Quaille. Some Doctors say, that a Quaille is of light substance, and ingendreth good bloud, and is very wholesome for whole folks. After the mind of Isaac, Quailles are worse then any other wilde Fowles: For they are not to be p^rayed, neyther for their nourishment, nor for digestion. For through eating of their Flesh the Crampe is to be feared, as Auicen sayth. And he sayth, that the reason is in the substance of their flesh, that they engender y^e cramp. And for this cause, Frenchmen bake and eat Quailles with soft buttery chafe. Yet by the Quaille may be understood an other Bird, a little bigger then the foresayde Partridge, of the same colour, with red fat and bill, and of a delicious saueur. And on this wise Rasis taketh a Quaille, when he preferreth the flesh thereof aboue the flesh of a Stare, and all other Fowles.

The seventh is an Owlle, which likewise should be eaten young.

The eight is a Pheasant: which of all Physicians is n^ubr^ded for one the best fleshes. For the flesh of that Fowle is most wholesome for mans nature: and it is meat for Princes and great Estates. Consi'ja^r sayth, That the wilde Pheasant is both best for health and strength. And also peradventure vniuersally, for as much as they be like vnto Hens, and well neare of the same shape. And they be d^yper of ayre, and of s^uding, and larger of exercise.

The ninth is a Woodcocke, the flesh of this bird is specially wholesome.

Au. 2. can.
cap. de cu-
bigine.
Gal. 3. alim.
ca. 1. & 11.
de ingenien.
ca. 2.

The tenth is a Partridge: Whose flesh, as Auicen sayth, is subtile, and a great fatter, yet it scoureth away the Dropie, and comforteth the stomacke, and also augmenteth carnall lust: And neuerthelesse it is a binder. And this flesh Galen preferreth aboue all other, because it is said, that the custonable eating of this flesh, comforteth the me^mory.

The eleuenth is a Woodcocke, called Robin red-breast,
it

it eateth Grapes, and flieth swiftly as a Stare doth: but it nourisheth better then a Stare doth, and they haunt much about the Vines, and they be drunke by eating of Grapes, and they be best in season to eat about Valontide.

The twelfth is Orex, which (as some say) is a Fear-
fant Henne, or a Hoze Henne, the flesh is of good nourishment.

The thirteenth is a bird called Tremulus, which bird commonly abideth neare the Sea-coast, and is lesse in quantitie then a Hen, and russet of colour, it cryeth loud, and flieth swiftly, and when it plunieth vpon the earth, the taylor waggeth still, and therefore is called Tremulus, or the green Plouer, and vpon the head groweth a long tuft of feathers, yet it is not the same bird, & which is vulgarly called a Wag-taylor.

The fourteenth and last is, Amarillis, which also is a Water-soule, like vnto a Duck, but it is wild. And to speak generally, among fowles to eat, they be best prayesed, that be swiftest in flight. And as the flesh of the foresayd fowles are of a commendable nourishment, and of easie digestion: so likewise the flesh of some fowles is of a discommendable nourishment, and hard to digest, and of vnequall complexion. As the flesh of Geese, Peacocks and tame Halarde, and vniuersally of all fowles that haue long necks, long bills, and liue vpon the Water. And so is the flesh of Sparrowes, which are excciding hote, and vntemperate, and stirreth to bodily laze.

But touching the election of fowles flesh, ye shall vnderstand, that their naturall nourishing must be considered, that is, whether they be restozatiue, light of digestion, light of substance, or of subtil operation, and so (after their diuers properties) to prayse them. Wherefore Galen be-
holding the easie alteration and subtilty of Partridges flesh, preferreth them. But Rasis, with Isaac, considering the subtilty and lightnes of the Stare, prayseth that best. Isaac also, after the diuers intentions of wild fowles flesh, pray-

seth diuers. Auicen commendeth the Turtles flesh aboue other, eyther in hauing respect to the property, whereby it strengthneth and comforteth a mans vnderstanding, or else by the Country of Arabia, where Auicen was bozne, for there Turtles are better then in other Countries.

Furthermoze know, that the flesh of Foules is moze wholesome, then of soure legged beasts; especially for them that forsake labour, and giue themselves to study and contemplation, because it is sooner digested. Galen sayth: That the flesh of Faules is sooner digested, then of beasts, and especially of Partridges: which ingend,eth cleane and pure bloud, that is disposed to augment, and to sharpe the operations of the braine, the which is mans vnderstanding, cogitation and memozy.

Galen. 3.
alimen. 1.

*Si pisces molles sunt, magni corpore tolles,
Si pisces duri, parui sunt plus valituri.*

The Fish of soft, and biggest body take,
If hard, and little, doe not them forsake.

This Text teacheth vs two knowledges, touching the choyce of fish. For eyther fish is hard or soft: if it be soft, then the elder is the better. The reason is, because softnes commeth of humidity, the which is moze digested in old fish then in young: and so when such fishes be young, they ingender much moze steame, then when they be old. And so it appeareth, that an old Cle is wholesomer then a young, as some say. But if such fish be hard, it is wholsomer then yong, that is to say, it is sooner digested, as Wykes and Perches be, because their hardnes resisteth digestion. For Auicen sayth: Of hard Fishes take the smallest: and of soft Fishes choose the greatest.

Aui. 2. can.
de pisci.

Lucius

*Lucius, & Perca, lax anla, & albica, tinca,
Gurnus, plagicia, cum carpa, golbio, trutta.*

Pike, Pearche and Sole are knowne for dainty Fish,
The Whiting also is a Courtly dish:
Tench, Gurnard, and a well growne Plaice in May,
Carpe, Rochet, Troute, these are good meat I say.

Here are rehearsed ten sorts of Fishes, that be very
wholsome for mans body. The first is a Pike, called the
tyran of Fishes, because hee not onely deuoureth fishes of
other kind, but also of his own kind. And therefore on him
these verses were made.

*Lucius est piscis Rex, & tyrannus aquarum,
A quo non differt Lucius iste parum.*

Among our Fish, the Pike is King of all,
In water, none is more tyrannicall.

The Fish of Pike is hard, and a Pike is swift in swim-
ming.

The second is a Perch, deriued of this Verbe *Parco*,
parais, to forbeare, or to spare, but by a contrary sense: for
a Perch spareth no fish, but woundeth other Fishes with
his finnes on his backe, nor a Wykedare not aduenture v-
pon a Perch, but as Albertus sayth; There is a naturall a-
mity betweene the Pearch and the Pike. For if the Pike
bee once hurt of another fish, hee is healed with great diffi-
culty. And when hee is hurt, hee goeth vnto the Pearch, the
which seeing him hurt, toucheth and sucketh his wound, and
so the Wyke is healed again. And the Pearch is likewise an
hard fish.

The third is a Sole, or Sea fish, called a Sold, which is a
speciall good fish.

The fourth is a Whiting.

The fifth is a Tench, which is a fresh water fish, and the skinne thereof is slippery and slimy, and somewhat blacke, and the meat thereof is hard. Whensoever one will dresse a Pike, a Pearch, or a Tench, hee must take the skinne away.

The sixt is a Gurnus, which is a Sea-fish. This fish is as great in quantity as a mans middle finger, the which is eaten with the head and fins.

The seventh is a Playce.

The eight is a Carpe, a fresh water fish, the which is much slimy: but great Estates haue them sod in wine, and so the sliminesse is done away.

The ninth is a Rochet, a Sea fish, and it is a fish of hard meat, and wholsome. Some other Texts haue Gouio, that is a Goion, which is a very wholsome fish.

The tenth is a Trout, the which (in eating) is like a Salmon, and yet it is no Salmon: It is long and not grosse, it is taken in great Riuers, and will suffer it selfe to be rubbed and clawed, being in the water, and so it is taken, and therof Pasties be made with Spices, & it is a right bainty fish.

Now as touching the choyce of fish, we shall first vnderstand, that fish (if it be compared to flesh) is of lesse nourishment, and is lighter of digestion, and the nourishment thereof is full of dogmatike superfluities, cold and moyst, and they be hardly digested, and abide long in the stomack. And by reason that the stomacke labourerth in digesting them, and that otherwhile they be corrupted in the stomack: they retaine a certaine putrified quality, and engender their stinnesse. And surely, the nourishment of wholsom flesh is better then fish.

Secondly, know, that Sea-fish is better in the Regiment of Health, then any other of the same sort, which is taken in fresh water. For their nourishment is not so superfluous, and yet is more nearer to the nature of flesh.

But

But because Sea fish is harder, then other of the same sort, ^{Conditions of good fill.} that is taken in fresh water; therfore it is of moze difficulty in digestion, and of moze pure nourishment. Yet notwithstanding, fresh water fish is moze wholesomer for sicke folks, by reason of their feeble digestion.

Thirdly fish, as well of salt water as fresh, should be discreetly chosen: the which when it is dressed, is white, and not clammy, that is brittle, and not very grosse; it must haue a good saour, that dooth not sone putrifie, and of a good colour. For it may not be bredde in Lakes or ponds, nor in filthy places, nor in water wherein groweth ill weeds. And they ought not to be too old, nor too yong, they should be swift of moving, and of small clamminenes.

But if it be Sea fish, we must choose such as are taken in Riuer a good way from the Sea, and such as haue the other aforesayd conditions. And the moze skaly that fish is, the better it is, and so it is likewise vnderstood by the fins: for many fins and skales, betoken the purenes of the fishes substance. Also, among Sea-fish, they be best that are bred in the deepest water, the which ebbeth and floweth. And therfore the fish that is taken in the North Sea, that is moze surging, and moze tempestuous, and moze swift in ebbing and flowing is better, then the fish that is taken in the dead or the South Sea.

And ye shall likewise vnderstand of fresh water fish: for fish bred in deepe water, is better then other of the same sort, being bred in shallow waters and little brooks. And hereby may sufficiently be known, what kind of fish should be chosen. For bestiall fish, such as the Sea-finne, Dog-fish, and Dolphin, are vnwholesome in the Regiment of health, because they be hard of digestion, and of superfluous humours.

For in the meate of the aforesayd fishes, the aboue numbred conditions appeare not, as whiteresse, subtilty, and such other. For if those fishes (and such like) chance to be eaten, they should not be sod so soon as they be taken

but they should be kept a few dayes after, till time the Meate of them be molliſe and ware tender, without corrupting of their ſubſtance. And alſo the ſoſeſayd fiſhes be better, beeing a little chyned with Salt, then freſh, or utterly ſalt.

Now among all Sea-fiſh (the ſoſeſayde conditions conſidered) the Rochet and Gurnard ſeeme to be moſt wholeſome: for their meat and ſubſtance is moſt pure, and next to them is a Playce and a Sole. But the meats of thoſe two is moze clammy, leſſe frangible, leſſe white, moze groſſe, and leſſe ſubtil: For the ſauour or ſmell is not ſo delicious. Some hold, that the Whiting is moze commendable then the Rochet. It is not ſo clammy as a Playce and a Sole, and the meat thereof is frangible inough, but the reliſh, ſmell, colour, pureneſſe of ſubſtance, and mobility conſidered, it is not ſo good as a Rochet and Gurnard.

The like ye ſhall vnderſtand of Herring, and the fiſh called Morua, being young inough, they draw neare to the ſoſeſayde fiſhes in goodneſſe, ſo that they haue the aboue ſayd conditions: yet they are groſſer, and moze clammy then the ſoſeſayd fiſhes.

But as for Salmon, Turbut and Parkerell, they are not ſo good, becauſe they be much groſſe, moze clammy, hard of digestion, and fuller of ſuperfluity. Therfore, they be onely wholeſome for Labourers, and young folkes of ſtrong complexion: and their clamminneſſe, groſſeneſſe, and coldneſſe may be taken away with certaine ſauces.

Among freſh water fiſh (the ſoſeſayd conditions conſidered) the Perch and the Pyke are the beſt, ſo that they be ſat: and next to them are the Tlendosies, and then Lobſters. And though the Perch be moze ſkaly then the ſoſeſayd fiſhes: yet the meat thereof is as white, frangible and ſubtile, as the Pyke and Carpe, as it is oft found in ponds.

Now vniuersally, the best fresh water fish of the same sort, is that which is taken in water that is stony in the bottome, running Northward, southe, and labouring much, whereunto runneth no exdures of the Cities, and whereto no waues grow.

Treueses, both of the Sea and Riuer, are very nutritiue, because they doe not lightly corrupt the stomacke: but they be hard of digestion.

Furthermoze note, that fresh fish both mayst the body, and engendzeth milke and seed of generation: and is very wholesome for cholericke folks. Also after great trauell or much labour, we should not eate fish, for then it sone corrupteth in the stomacke. And they that haue a weake stomacke, or full of ill humours, ought to beware of eating of fish.

Moreouer, grosse fish, corned with a little Salte, is better then fresh fish: and fish of any long time salting, is vnwholesome. Also, fish and flesh together should not be eaten, nor fish and white meates, nor fish should not be eaten after other meates. Also fish a little salted, and a small quantity thereof is wholesome: it stirreth vp the appetite, and fortifieth it, if one haue an appetite thereto.

Eating of
Fish, good
and bad.

*Vocibus anguilla praeferunt, sic comedantur,
Qui Physicam non ignorant, haec testificantur.
Cusui, anguillanimis obsunt sic comedantur,
Nisi saepe bibas, & rebibendo bibas.*

Who knowes not Physicke, should be nice and choyce In eating Eccles, because they hurt the voyce: Both Eccles and Cheefe, without good store of wine Well drunke with them, offends at any time.

The Authour sayth here, that the Cele is an vnwholesome fish, and specially it hurteth the voyce. And this hee proueth

prometh by the saying of Physicians, and Students of natural Philosophy. The reason is, because an Ele is a slippery Fish, clammy, and specially a stopper: and it wanteth much of the conditions of good fish before spoken.

Also this that is sayd by an Ele, may be understood of Lampreyes: although Lampreyes be a little wholesomer then Elees, and lesse ieopardous, because that they be not so clammy and grosse, as Elees be.

And though these Fishes be delicious in taste, yet they are very perillous: because their generation in the water, is like the generation of Serpents on the earth. Wherefore it is to be doubted lest they be venomous: and therefore the heades and tayles, in which the venome is wont to be, and likewise the String within, should in no wise bee eaten.

Also it is very good to plunge them alive in good wine, to take away their clamminesse, and to let them lye still therein till they be dead. And then let them be drest with Galendine, made of the best spices, as great Estates Cookes are wont to do: but it is good to perboyle them (twise before) in Wine and water, and that bzoath being cast away, to seeth them thoroughly, and to make Galendine for them: or else to bake them, or frie them in greene Sauce with strong Spices, and a little good Wine in Winter: but in Sommer, to dresse them with a little Wine Veriuyce, and Vineger: yet hee that can so beare these two Fishes, doth best.

Further, the Text sayth, that Cheese and Elees doe hurt much when they bee eaten: but this is to be understood, if ye eate any great quantity thereof. The cause of Cheese is before shewed, at Persica, Poma, &c. and of Elees heere now before.

It followeth in the Text, that if these things be taken with oft drinking of Wine, their hurtfulness is amended: yet this should not be understood of subtil & pearcing wine, nor of wine that is giuen in way of drinke conductine: because

cause such Wine should not be given vpon any meat, the which meat engendreth ill humours when it is eaten: nor yet before, nor after it is digested, as Auicen sayth. For then such wine induceth great hurt, for it causeth ill humours, which are engendred of that drinke, to enter into the extreame partes of the body, which peraduenture were not able to enter, without helpe and leading of the wine.

Aui. 3. cap.
de reg. aquar.
& viar.

But this is to be vnderstood of strong Wine, not greatly pearcing, oft and in small quantity giuen or taken, to the intent to mire the meat together: For such wine doth alay the malice of the meat, and comforteth digestion, and directeth the flegmatike cold humours. Wherefore it helpeth the digestion of Cheese and Geles, which are of very ill digestion.

*Inter prandendum sit saepe parumque bibendum,
Si sumas Ovum, molle sit atque novum.*

In feeding at our meales, some Doctors thinke, Oft-times, and yet but little, we should drinke. In eating Egges, chuse them are soft and new, For otherwise, great perils may ensue,

Here the Authour teacheth two things. The first is, that one at dinner and supper should eat well, and drinke oft, and yet but a little at once: and not to doe as a brute beast doth, that eateth his fill of meate, and drinketh afterward: for the better the drinke is mingled with the meate, the sooner the meat is mollified, and the more capable of digestion.

Now here is to be noted, that there are three maner of drinkings. The first is that which mingleth the meate together. The second is that which dilateth. The third is that which quencheth the thirst.

The first that we speake of, is to bee vnderstoode of
A
drinke

Drinke mingled with our meate, though we be not thirsty. Thus we ought to drinke, euen as we haue eaten a litle. For (except a better reason) I say, we may not abide till the meates end, nor till we be a thirst. And this manner of drinking is specially good for them, which sad on meate that is actually drie: as appeareth by sicke folke, that eate drie bread. But such as be in good temper, should not drinke to quench their thirst, till the meales end: for then cometh the true thirst, by reason the meate is hote and dry. It is not very reasonable, that thirst and hunger should assaile vs both together, for they are of contrary appetite. And thus one should drinke, according as the thirst is more or lesse.

Drinking dilatiue, is most conuenient after the first digestion regularly, and a litle before we take other meate. And this manner of drinking is wholesom, when the meats (before taken) be grosse in substance: nor thus to drinke, we may not tarry till we be thirsty. For this drinking prepareth the stomacke to receiue other meat, and causeth the meate that is digested, to depart from the stomacke to the lyuer: nor this drinking should not be in any great quantity, to the end, it may be the sooner digested. For before it be digested, it goeth not to the lyuer: And this is of truth, except such drinke dilatiue be water, in which we must not tarry till digestion, before it come to the Lyuer. But regularly, conuenient drinke dilatiue, or permixtiue, ought to be Wine, Ale, Beere, Perry, or such like, but Wine is best of all.

Secondly, the grosser, dryer, and colder the meat is, the stronger the drinke permixtiue and dilatiue should be. And contrariwise, the hoter, subtiller, and moister the meat is, the weaker the drinke permixtiue and dilatiue should be. And the more subtil, hote and digestible the meate is, the weaker the drinke or wine ought to be. Wherefore, one ought to drinke stronger Wine with Beefe, then with Chickens, and stronger wine with fish then with flesh.

The

The last doctrine is, that if wee will eate an Egge, it must be reere roasted, and new. The cause thereof is befoze shewed.

*Pis aqua laudare decernimus ac reprobare,
Pellibus ablatis sunt bona pulsa satis,
Sunt inflatim cum pellibus atque nocua.*

Pease may be prayse, and discommended too,
According as their nature is to doe.
The huskes auoyded, then the pulse is good,
Well nourishing, not hurtfull to the blood.
But in the huskes, they are a gnawing meat,
And in the stomacke cause inflations great.

Here the Authour sayth, that Peason some way may be vnwholesome. They be wholesome to eate when the huskes be taken away; for if they be eaten in the huskes, they inflate. And therefore it is not artificiall to eate them in the huskes, because the nature of that within, & the huskes doe disagree: for the one laboureth to be loosed, and to goe out, but the other withstandeth and bindeth, as Isaac sayeth. Wherefore they cause rumbling, gnawing, and inflation in the belly. Yet Peason doe not this alonely, but also all pulse, as Beanes, Chythes, Chestons, and such like, and specially such as haue much huske, as Beanes and black Rice. Also the huske of them all nourisheth worse, then the pith within.

Now here is to be noted, that there is a maner of white round Peason, whereof the cod is very small and thin: and one may eate these Peason (with the huske) more surely then other, although it were better to hull them. And albeit that the reason aforesayd is true, touching all pulse, yet yee shall vnderstand, that the huls of greene pulse is lesse, and lesse diuersty is betwene the huskes and the pith within, and more easie to digest. And therefore some say, they be more wholesome

some for folkes in health; but yet it is not so, because greene pulse is of great superfluity, and corruptible substance, wherefore they be lesse wholesome for whole folkes. And note this for a truth, that drie pulse, if the bitter huske be taken away, is more wholesome then greene, but greene is better then drie unhusked.

Further, the substance of all pulse is inflative, and hard of digestion, and their ill nourishment is unwholesome in the Regiment of Health: but the broth of them is wholesome, because the breeth maketh the belly laxative, and procureth urine, and unstoppe the veines. Wherefore it is wholesome, at such times as folkes be grosse and opillative meate, as on fasting dayes. For this broath or pottage conveniently made, is not so hurtfull as the substance: therein is no inflation, nor difficulty of nourishment or digestion.

This broath is made on this wise. The Rice Peas must be layde in warme water, and therein to bee alrubbed with ones hand a good while, then after, in the soft, sayd water, they should be tempered all the night: and there in (the next night following) to bee boyled twice or thrice, and then drie, and so served. But when the houre of dinner draweth neare, you may dresse it with Cynamon and Saffron, and a little quantitie of wine put thereto: which done, then boyle it once, and so eate it at the beginning of dinner or supper, and the broath or pottage of Rice, and of round white Peas is very wholesome, and friendly to mans nature, and so likewise is their substance.

*Lac Ethicis sanum, Caprinum post Camelinum,
Ac nutritivum, plus omnibus est Asininum,
Plus nutritivum, vaccinum sit & ovium,
Sifebriat caput, & doceat, non est bene sanum.*

Goates milke, nor Camels milke, to drinke is good,
When Agues or Consumptions touch the bloud,

They

They nourish well. But (beyond all) some say,
Milke of an Ass: doth nourish more then they.
Yet when as head-ache, or hote Feauers fall,
The wilke of Kine and Sheepe are best of all.

Here the Authour teacheth vs certaine lessons, whereby
to choose Milke.

First, Goates Milke is wholesome, for them that be in
a consumption, or are leane, or that haue a consuming
guc. And Auicen sayth; That Goates Milke and Asses
Milke is good, for them that be in contemplation, by rea-
son that the Goates milke is temperate, and nourisheth
much. And next to this is Camels milke: because it is sub-
till, very watrish, and moyst, and by reason that it is very
moyst, it nourisheth but little: and therefore it is not so
wholesome for them as Goates milke is: But yet Camels
milke, newly after following, is wholesome for them that
haue the Dyopsie, and for them that haue any disease in the
Liuer: Because it reuiueth the Liuer, as Auicen say-
eth.

Secondly, he sayth, That Asses milke is most wholesom
for drie folkes in a Consumption. This is of truth, if yee
will compare Asses milke with milke of other brut beaſts:
because it inclineth to coldnesse and humidity, and is subtil,
it sooner entreth, and more slowly congealeth, then the milke
of any brut beaſt, as Galen sayth. The same sayth Auicen,
and that next to Womans milke, there is none like to Asses
milke. And he sayth, If any helpe the Feuer Ethicke, it is
Asses milke: yet to compare Asses milke with a Womans
milke, it is not so wholesome. For a Womans Milke, ta-
ken by sucking, is most wholesome, as Auicen sayth. By
reason that a Womans milke is cold, moyst, and more like
to mans nature, it entreth more swiftly, and is digested
more sooner, and nourisheth better. And this Milke is to
be giuen to them that be in a Consumption, but should be
milked as nere the Patients bedde side as is possible, and

forthwith to minister it vnto him, least the ayre corrupt it.

And here is to be noted, that in some cases, sowre or butter milke is better for folkes in a consumption, then either a Womans milke, or Ases. First, when by this Feuer Ethicke, they be cast in a laske. The second is, when they suspect coagulation of the Milke in the Stomacke, either by vehement heate of the Feauer, or else, because the Stomacke of it selfe is cholericke, the Milke should turne to choler.

The third is, when the Ethicke Feuer is coupled with a putrified Feuer: specially, when there is not many opilations in the interior parts. For sowre milke restraineth the belly, and doth not lightly turne into choler, because the buttriness of it is gone, whereby the Milke doth lightly exflame: nor in a putrified Feuer it is not sone putrified. The fourth, if the Stomacke be soule, milke doth lightly corrupt therein. The fifth is, when he that hath the Ethicke disease, abhorreth the dulce and cleane milke, but not the sowre or butter milke.

Aut. 2. can.
cap. de Lact.

The third lesson is, that Cowe milke and shæpes milke are more nutritiue, for they be fatter and grosser then other, as Auicen sayth. And all those beasts milke, that in bringing forth their young, continue longer then a Woman is vnto wholesome: but the Milke of those, that beare equally with woman, is most wholesome, as Cow milke. But Rasis sayth, That the Cowe milke is the grossest milk that any beast giueth: and therefore it is wholesommer then any other, for them that desire to be fat.

Rasis. 3.
Almen. cap.
de Lacte.

The fourth Lesson is, that Milke hurteth them that haue the Ague, or the head-ache: The cause why, is before shewed at Persica Poma.

Lenit & humectat, soluit sine febre butirum.

Butter doth soften, moisten, and make loose beside,
Those

Those bodies where no Feuer doth abide.

Here the Authour sheweth thre properties of Butter.

The first is; Butter molifieth the belly, and maketh it slippery, by reason that it is oyle.

The second is, that Butter is moist, for it is made of the best partes of the milke, wherefore it must needs bee moist, seeing that the milke is moist, whereof it is made.

The properties of Butter.

The third is, that it looseth the belly, and that is by the slipperinesse that it causeth in the guts.

These three properties Avicen rehearseth. And these three properties Butter induceth in a body, that is not sick of a Feuer: for it hurteth them that haue an Ague, by reason that the vnduosity of the Butter augmenteth the heate of the Feuer.

And albeit that Butter causeth the foresayd properties: yet by reason that it is ouer moist and vnduous, it is vndwholesome in the way of meat, and specially to eate much thereof. For it ingendzeth loathsomnesse, and maketh the meate to swimme about the byzime of the stomacke: and laxeth the belly out of measure, and prouoketh one to vomite. Wherefore Butter should in no wise (as meate) be eaten in any great quantity, and specially it should not be eaten after other meate, but to vse it with other meat, it is very wholesome.

A.can.ca.
de Butiro.

Incidit atque lauat, penetrat, mundat quoque serum.

Whey is incisive, washing, piercing too,
Cleansing and purging where its fit to doe.

Here the Authour sheweth foure properties of Whey.

The first is, it is incisive or subtile.

The second, it is washing or scouring,

The properties of Whey.

The third, it is peircing, which property precedeth of the first.

The

The fourth is, it clenseth or purgeth.

Au. 1. can.
cap. 1. lect.
Rais 3.
Alimen.

Auicenn. reciting these properties, sayth. That Wheye is subtilatiue, washing and loosing, and therein is no mortification. *Rais* sayth, That Whey doth expell ruddy choller, skabs and pusshes, and also pumple in the face. And also it is wholesome for them that haue the Jaundes, and also for them that be dis tempered by too much drinking of wine.

Caseus est frigidus, stipans, grossus, quodque durus.

Caseus & panis bonus est cibus, hic bene sanis.

Si non sunt sani, tunc hunc non iungite panis.

Cheese is by Nature cold, stuffing, grosse and hard:
Yet good with bread, where sicknesse is debarred,
When being sound in health, for them it's good,
But if not ioynd with bread, vnwholesome food.

Here the Authour reciteth foure properties of Chæse.

Foure pro-
perties of
Cheese.

Au. 1. can.
cap. de cas.

The first is, that Chæse is naturally cold. And this is to be vnderstood of græne Chæse, the which is cold and moist, and not of old chæse, the which is hote and drie, as Auicenn sayth. Or else it may be vnderstood by Chæse, that cruddeth onely of the Milke, without mingling of any other thing, for there is some Cheese naturally hote, that heateth the stomacke, and biteth the tongue, by mingling of other things therewith, as some Chæse that is græne in colour, of which if one eate much in quantity, it both heate and enflame the body.

The second property is, that Chæse maketh one cosfine, and this is of truth, specially if it be hard, and made with much renles.

The third property is, that all Chæse engendzeth grosse humeurs: for all Chæse is made of the grosser and more earthy part of the milke.

The fourth property is, that Chæse bindeth the wombe,
AND

and this, and the second is all one.

Further, the Text sayth, that though Chæse that is eaten alone, be vnwholesome, by reason that it causeth ill digestion: yet if one eate a little thereof with bread, it shall digest with the bread, and not otherwise. And this is of truth, for whole folks, and not for sicke folks to eate. We spake befoze of Chæse, at *Nutritio & impingnat*, &c.

*Ignari Medicinæ dicunt esse nocivum,
Sed tamen ignorant cur nocumenta ferant.
Languenti Stomacho Caseus addit opem,
Si post sumatur terminat ille dapes.
Qui Physicam non ignorant hæc testificantur.*

Cheese doth Apologie his owne defence,
When they (vnkilde in Physicke) vige pretence
That it is hurtfull, yet through ignorance:
Knowe not, whereby his hurtfulnesse doth chance,
The stomacke languishing, Cheese doth releue,
And (after stuffing Cates) great ease doth giue,
A modicum thereof, after all other food,
By best Physitians, is allowed for good.

Herre the Autho^r blameth them, that absolutely reprove the vse of Chæse, and exp^{re}sseth two vtilities thereof.

First, Chæse comforteth a sicke stomacke. But know then, that all Chæse doth not ease every diseased stomacke. In some cases, all Chæse hurteth the stomack by sildome knitting, and every stomacke which is weakened by long sicknesses. But new greene Cheese, and of small clamminesse, comforteth a hotte stomacke, as Rasis sayth, and it represseth his browynnesse and heate. And also it comforteth a drie stomacke that is moyst. And old Chæse, or very tarte, or much cruddy, hurteth much such stomackes. But olde Chæse, or very cruddy Chæse comforteth the stomacke, about the which hangeth much Regime; for such

Chéele with his tartnesse cutteth, and scoureth away the flegme. But new and soft Chéele, hurteth such a stomacke right much. The second vtility is, that Chéele that is eaten after other meat, maketh it to discend downe into the place of digestion : that is, into the bottome of the stomacke. All this they know that haue the very sciences of Physicke, and Rasis sayeth, That a little quantity of tarte Cheese, eaten after meate, fortificth the mouth of the stomacke, and taketh away the ouer much saciety and loathing, the which sweet and vnctious meates are wont to engender about the stomacks mouth,

*Inter prandendum sit saepe parumque bibendum.
Veminus agrotas, non inter fercula potes.*

Often, yet little, drink in dinner time,
But between, meales you must from drinke decline,
That sicknesse may in power lesse preuayle,
Which else (through drinking) sharply doth assayle.

Here the Authour teacheth two lessons.

The first is, that a man (at his meat) should drinke little and often : but this thing is already declared.

The second lesson is, that betwixt meales, one must forbear drinke, specially, if the meate that hee did eate, bee vndigested in the stomacke, except necessity constrain him to drinke; for drinking then, letteth and breaketh digestion of the meate that is before eaten. For it causeth the meate to descend from the stomacke vndigested, and marreth the appetite, it grieneth the body, and engendreth the Feuers and other diseases.

Ut vites panem, de potibus incipe cenam.

Physicians much contend about this Text.
If that with sicknesse thou wouldst not bee vext

:With

With drinke beginne thy supper. Others say,
Till thou haue eaten first, keepe drinke away.
The Comment therefore yeelds the best direction
Of drinking, when we goe to our refection.

Here the Autho^r sayth, that one ought to beginne
his supper with drinke. Some expound this verse thus. If
thou wilt eschue sickness, drinke at supper ere thou beginne
to eate. But this exposition is reposed. For after the
iudgement of Physicians, a man should beginne his supper
with meat, and not with drinke. And although this booke
was made for Englishmen, yet they keepe not this rule: for
at what houre of the day soeuer they drinke, they eate first
a morsell of bread. Therefore this verse may be expounded
otherwise: taking drinke for meate moist and easie of di-
gestion, as Hippocrates taketh drinke, when he sayth. It is
easier to fill one with drinke, then with meate. So that
the sentence of this verse should be thus. It is better to be-
ginne our supper with drinke, that is, with meate moist
and easie of digestion, then with meate that is grosse, hard,
and of ill digestion. The reason is, if one eate meate, that is
moist and easie of digestion, after meat that is grosse & hard
of digestion, by reason of the digestive heate of the night, it
will be digested long before the grosse meates. And when
it cannot (for the grosse meate that is undigested) haue issue,
it burneth ouer much: or if it get issue, it plucketh with it
some part of the grosse meate that is undigested. Therefore
it is best to beginne with meat moist, and easie of digestion:
that when it is digested, it may (without let) issue out.

*Singula post una pocula sume noua,
Post pisces nux sit, post carnes caseus assit.
Vna nux prodest, nocet altera, tertia mors est.*

A new layde Egge, craues a good cuppe of wine
Drunke after it, it will the blood refine.

Nuts after fish, Cheese after flesh, is best,
 In both these they are helpfull to digest.
 One Nut doth well, a second doth offend,
 Beware the third, it brings a deadly end.

Here bee certaine lessons.

The first is, to drinke a good draught of Wine, after one hath eaten a new layde Egge reere roasted, is very wholesome. The reason may bee, because a new layde Egge reere roasted, is of right great nourishment, and easily digesteth, and it is of that sort, that in small quantity nourisheth much: and principally the yolke, as is before sayd at *Oua recentia*. So that the Wine, which is friendly to nature, causeth that the Egge is more desirously drawn by the nourishing members, and helpeth it to enter. An other cause may bee. An Egge descendeth but slowly downe: and drinke helpeth it to descend.

The second doctrine is, to eat Nuts after Fish in stead of Cheese. For Nuts, by reason of their drinnesse, bindeth the engendring of flume, that is wont to be engendred of Fish. And for this cause, Nuts are the last service in Lent.

The third Lesson is, that after flesh, we must eat Cheese and not Nuts, for Nuts doe drie overmuch, and so doth not Cheese: but it causeth the meate to descend to the bottome of the stomacke, where the vertue of digestion is. And this is certaine, if the Cheese be neyther too old, nor too new.

Further, the Text hath in the last verse, that a Nutmeg is wholesome for the body: It maketh the mouth to saour well, it comforteth the sight, and likewise the Liuer, and the Splene, and specially the mouth of the stomacke, as *Auicenna* sayth. But the other common Nut, called a Walnut, is hurtfull. This Walnutte, as *Auicenna* sayth, Doth inflame, it engendreth ventositie in the Wombe, it is harde of digestion, and stirreth one to vomit, and that is, by reason

A Nutmeg.

Au. 2. can.
 ca. de vnc.
 muscata.

son that it is hot. But the third Put, that is the Putte of the Crossebow, is death, for the Crosse bow killeth men. Or else we may vnderstand the Put Nethell: which as Auicen sayth, is venemous, wherefore it slepyeth.

*Adde potum piro, nux est medecina veneno,
Fert pira nostra pirus, sine vino sunt pira virus.
Si pira sunt virus, fit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda venenum.
Cruda grauant stomachum, eleuant pira cocta grauatum,
Post Pira da potum, post pomum vade cacatum.*

When wee eate Peares, boldly we may drinke wine,
Nuts against poyson are a medicine.
Peares eaten (without wine) are perilous,
Because raw Peares are counted venemous,
Being boyld or bakte, weake stomacks they do cheare,
Because restoratiues they then appeare.
By being raw, the stomacke they offend.
But comfort (otherwise) doth them attend,
Drinke after Peares, and after Apples, vse
The course that Nature no way can refuse.

In the first verse, here the Autho: learneth vs to drinke wine after Peares, for Peares (as it hath been before sufficiently declared at length) ingender ventosity: and of their property they cause the Cholicke, and engender bloud full of aquosity. And therfore with them, one should drinke strong wine, which consumeth those ventosities and aquosities ingendered of Peares.

Secondly, he sayth, that Nuts are a remedy against venome: as it hath been shewed at Allia, Nux, &c.

Further, in the second and third verse, he sheweth, that Peares that be eaten without wine, are venemous, that is hurtfull to mans nature, The cause is shewed in the first

verse. Yet for all that, Peares be not venemous simply, for if they were, they would kill vs, and Peares (so doing) are accursed.

In the fourth verse he sheweth, that raw Peares are venemous, that is to say, hurtfull: for they make the humours to boyle, and breed the Cholicke, cleame, & skabbe: yet if they be sodde, they be medicinable, in maner as is before sayd, that is to say, with Wine: and specially if they be eaten after other meate, for they expulse the bezgs.

In the fifth verse he sayth, that raw Peares grieve the stomacke; for they hinder digestion, and enflame: but sodde Peares reloue the stomacke that is grieved, and dispose it naturally.

In the last verse are two things.

The first is, after Peares we must drinke, for the cause before sayd.

Ani. 2. can. ca. de po. The second is, that after the eating of Apples, we must go to sleepe: for Auicen sayth. If sweet or sowre Apples finde any grosse humours in the stomacke, they force them to descend from thence to the guts: because Apples are much inflatue, and ingender ventosities, which nature expelleth to the inferiour parts.

*Cerasa si comedas tibi confert grandia dona.
Expurgant stomachum, nucleis lapidem tibi tollit.
Et de carne sua sanguis eritque bonus.*

By eating Cherries, great good doth arise
To such as vse them, for the learned wise
Say, that they purge the stomacke, and beside,
The broken stones and kernels haue beene tried
To breake the bladder stone, breed wholesome blood,
To fat and feed the body they are good.

Here the Author declareth three commodities that come
by eating of Cherries. The

The first is, that Cherries purge the stomacke. This some say, is truth, when that the stones be broken and eaten withall: for these two together, by their naturall property doe scoure and cleanse.

Eating of
Cherries.

The second is, that the kernell of the Chery stone, by selfe vertue, breaketh the stone in ones reynes or bladder, and if it be eaten drie, or made in milke.

The third is, that the substance, or meate of Cherries engendzeth very good blood, and it comforteth and satteth the body. And this is prooued by experience, for wee see that Sparrowes, which are greates eaters of Cherries, in Cherie time, their liuers be far greater then in other seasons, whereby it appeareth, that Cherries increase and comfort the Liuer.

Yet heere is to be noted, that there be two sorts of Cherries, grosse and small. And also of the grosse, there are two sorts, some are sweet, and some sower. All dulce, and small Cherries are unwholsome, for they be lightly corrupt, and breede vermine. The grosse and sower Cherries are called Cinnamon, and of these are two sorts.

Some be ruddy and soft of substance, and such must be eaten fresh and new gathered, and at beginning of dinner, their nature is to scoure the stomacke, and to prouoke the appetite.

The other be blacke, grosse and hard of substance, and specially the sower. And these should be eaten after dinner, or supper. The cause is, for by their sowerne they close the mouth of the stomacke, whereby the better and speedier digestion followeth.

Infrigidant, laxant, multum prosunt tibi Pruna.

Prunes coole and loose the body very kindly,
No way offensive, but to health are friendly.

Here the Author reciteth two vtilities, that come by eating of Prunes.

First

First, Prunes coole the body, and therefore Portugals that dwell in a hote Country, seeth Prunes alway with their meat.

Gal. 2.
alinen.

Aui. 2. can.
ca. de pii.

Secondly, Prunes make one to laske, by reason of their humidity and clamminesse, as Galen sayth. This is truth, if they be ripe. For Prunes that be ripe, be stipticall, and nourish little, as Auicen sayth. And though Damaske Prunes haue the foresayd vtility, yet properly they be ascribed to Prunes of Armenia. For Prunes of the Countrey of Armenia, are better then any other: And they vabinde the Wombe more vehemently then any other, as Auicen sayth: yet know, that ripe Prunes are to be used, and not vnrripe.

The Prunes most wholesome for mans Nature, bee the long ones, that haue little substance about the stone, small, hard, and in manner drie, and the vtter skinne thin, and they should not be sweet in taste, but somewhat sower, and of this sort are Damask Prunes: & these do refresh and coole the body, as is sayd. There bee many other sorts of Prunes, whose vse is not accepted.

The best
Prunes.

There be also Prunes, called wild Prunes, the which grow in the woods: these be not laratiue: of them water is distilled to bind the wombe. Prunes that be taken to make one laske, must first be layde in cold water, for then they coole and moyst more perfectly, and by theyr slipperines they loose the choler that they come to: and so the stomacke is better disposed to receiue food.

And here is it to be noted, that moyst Prunes and new, are more alteratiue, though they be of lesse nourishment, and of more superfluity: but drie Prunes comfort more, and better nourish the body. And as it is by Prunes, so after the same manner is it vnderstood by Cherries. Yet notwithstanding, the humidity of Cherries is subtil, and not clammy, whereby they nourish lesse then Prunes.

*Persica cum musto vobis datur ordine iusto.
Sumere sic est mos, nucibus sociando racemos.
Passula non spleni, tussi valet, est bona reni.*

Must or sweet Wine, with Peaches we should drinke,
Else harme will happen by them, as most thinke,
And shew good reasons why it should be so.
With drie old Nottes, a Rayfin still must goe,
Because in cooling they are dull and slow.
Yet Rayfins hurt the Spleene by opilation:
As Nuts are diuers, and cause inflammation.

Here the Authour teacheth three doctrines.

The first is, that with Peaches we should drinke Must,
for two causes. The first is, because Must is hot, and boy-
leth in our body, which boyling and heate so doeth the cold-
nesse of the Peach. The second reason is, Peaches be right
cold, and coole the body very much. Therefore, that wine
should be drinke upon them, which heateth more then o-
ther, and that is Muste, which is knowne by experience.
The manner how we should eat Peaches and other fruits,
is declared at *Persica Poma*, &c. The second doctrine is, that
with old dry Putts we must eat Rayfins. For new gather-
ed Putts are wholesome alone: but old dry Putts are great
dryers, and through their vntuosity they lightly inflame the
body: wherefore Rayfins with them must be eaten, which
restrains inflammation and drynesse, by reason that they
moisten. And of Putts is spoken more largely at *Allia
Nux*, &c.

To drinke
wine with
Peaches.

The third Doctrine is, that Rayfins or Corans
hurte the Spleene, for they cause but opilation thereof:
yet they are wholesome for the Keyne, for by their pro-
uoking of Wine, they purge the Keyne.

*Scrofa, tumor glandes. ficiis cataplasmata cadit,
Iunge papauer es, confracta fortis tenet ossa.*

The cuill that is tearmed by the Swine
Vnder the chinne, doth to the throate encline.
Swellings, Boyles, Kernells, all these holpen are,
If you a plaister made of Figges prepare.
But if the same with poppie mingled bee,
Broke-bones it knits, and strengthens perfectly.

Auicē 3. 4.
tract. 2. ca.
de scrofulis.

Here the Autho^r saith, that Plaisters made of Figges, are
wholesome against th^{ese} diseases: that is to say, the Swynes
cuill, Kernells, and Swellings. By Swines euill is vnder-
stood Inflation vnder the chinne about the throate. And it is
called *Scrofula*, a *Scrofa*: that is to say, a Sow, or a Swine. Ei-
ther because this disease chaunceth many times to Swine,
through theyr gulositie: or else, because the shape of this
disease is likened to a Swine, as *Auicene* saith.

A Plaister
made of
Figges.

By Kernells are vnderstood Impostumes, which com-
monly chaunce vnder the arme-pittes, and in the groyne. And
by swelling may be vnderstood Inflammations in any parte of the
bodie. Wherefo^re to heale impostumes, and specially to ripe
them, Figges should be sodden in water, and with the water
should be mixed a little quantitie of Vineger, the which hel-
peth the vertue of Figges to enter. And when it is sodde,
the Figges must be beaten in a Morter: and then mingled
with a curtie of water, that they were sodde in, and so make
a Plaister.

A Playster is properly a Medicine made of some Herbe
or Flower, and the iuyce thereof: as this Verse saith:

Cum succum ponis & herbam, tunc Cataplasma facis.

A Plaister
of Figges
and Poppy-
seede.

The second vtilitie is, that a Plaister made of Figges and
Poppy-seed, ioyneeth or setteth broken-bones together againe.
And they must be sodde together in water, without Vineger:
and then stampe it in a Morter, and put thereto a little of the
wa,

water that it was setde in, and so lay it to the soze.

The reason hereof may be, because Poppy-seede both taketh away the sensiblenesse of the members, whereby the ache (that is wont to chaunce in breaking of Bones) is done away, and prouoketh one to sleepe. And the Figges do draw the humidities of the bodie to the viter parts: which humidities brought to the Bones, will draw, retaine, or hold them together, but neuer perfectly knitte them.

Knowe withall, that there be three kindes of Peppyes, white, red, and blacke. The red is venemous, and groweth among Cozne. Young Schollers are wont to stampe the flowers thereof, and so make red inke.

Pediculos, veneremq, facit, cuiusbet obstat.

Both Lice and Lust by Figges engendred are:
Of those corrupting humours they prepare.

Here be declared two operations of Figges.

First, much eating of Figges maketh one Lousie: and this is certaine, if the Figges be drie, as Auicen saith. The cause is, by reason of the maliciousnesse, and corruption of the humour that is of them engendred. Another cause may be, by reason that Figges stirre one to sweate much, whereof Lice are engendred.

Eating of
Figges,
Auic. can.
ca. de ficu-
bus.

The second operation is, Figs stirre one to Carnall Lust: and likewise they haue many superfluities, and augment the seede of generation.

Multiplicant multum, Ventrem dant escula strictum.
Escula bona dura, sed mollia sunt meliora.

Medlars doe vrine very much increase,
And loosenesse in the belly makes to cease:
The hardest Medlars therein you may vse,
But yet to nourish: then the softest chuse.

Here are declared two vtilities of Hedlars.

The first is, that they increase vaine: that is, by reason that they make the veyns hard, and so their waterines turns into much vaine.

The second vility is, that Hedlars make one collicie, by reason of their sowernnes and stipticity, and therefore the text sayth, that hard Hedlars bee the better to stop the laske: but yet the soft Hedlars bee better then the hard: for they nourish more, and bind lesse. And here is to be noted, that Hedlars nourish lesse then Apples, Peares, Peaches, Figges, and such like: which thing appeareth plainly, by the eagerness of relish or taste, and hardnesse of their substance, after they bee ripe on the tree, and therefore we should eate fewe Hedlars, and rather in way of Medicine, then meate. And because Hedlars ripe not on the tree soft inough to eate, they must bee layde in straw, till they bee soft: and then they bee more delectable, and lesse stipticall.

Prouocat Urinam Muscum, cito soluit, & inflat.

Must doth prouoke much vrine, and some say,
It doth inflate, and greatly scoures away.

Here the Authour reciting three properties of Muste, sayth, that it prouoketh one to vaine, by reason that the earthy parts (scouringly) bite the bladder, when they come thereto: the which constraineth the bladder to auoyde the vaine. And this property is vnderstood of Huffs, that haue biting lees, as much whenish Huff hath. For Huffs that haue grosse lees, doe not nippe, but rather stoppe and let the vaine, as is before sayde at *Impedit vrinam &c.*

The second property is, Must maketh one lightly to laske, the reason wherby is shewed in the first property.

Thirdly, Must is inflatiue: for the boyling that it maketh

maketh in the body, causeth by ventosities. The causes of these two properties, are shewed before, at Impedit urinam, &c.

*Grossos humores nutrit Cernisia, vires
Præstat, augmentat carnem, generatque cruorem:
Pronocat urinam, ventrem quoque molli & inflat.
Infrigidat, modicum, sed plus desiccatur acetum.
Infrigidat, macerat, melanc. dat sperma minorat,
Siccus int' estat nervos, & pinguis siccatur.*

By drinking Ale or Beere grosse humours grow,
Strength is augmented, blood and flesh also
Encreaseth dayly, vrine they doe procure,
Enflate the belly, as the Learnde assure.
And furthermore, of vinegar, they say,
Although it drieth, yet it cooles his way
In passage, and it makes one leane
Being receyued fasting, so I meane.
It causeth melancholy, harmes the seed
Of generation, and doth shakings breed.
Leane folke it hurteth, drying vp their blood,
And vnto fat folks, greatly doth no good.

Here the Author rehearsing two things, declareth eight properties of Ale or Beere.

First, hee sayth, that Ale ingendereth grosse humours in mans body, which is of truth, in regard of Wine. And after the diuersity of Coyns & grosse substance, that the Ale is made of; the greater humours it engendereth.

Secondly, Ale augmenteth mans strength: and this dooth Ale that is made of the best graine, and well sodde, for by reason that it nourisheth much, it increaseth strength.

Thirdly, it increaseth flesh, by reason that it nourisheth

theth much: and for the same cause it increaseth the blood. And these three last properties be in stale Ale, that is well sodde, and made of the best graine.

Fiftly, it stirreth one to vyne.

Sixthly, it maketh one to laske. And these two properties be in cleare Ware, that hath much of the Hoppe, as Ware of Amburgens, which by reason of the Hoppes, it bringeth one in a laske. But it is not good for the that haue a weake braine: For this Ware, by reason of Hoppes, doth lightly overcome the braine.

Seuenthy, it inflateth the belly: this is of truth, if it be in sodde, as Holland Ware doth, which inflateth most, and stoppeth, and therefore it fatteth right much.

The eight is, that a little curtsie of Ale cooleth: So doth Ware of Holland, Braband, Heynault and Flanders, and this is it that we vse dayly, and this property is for certain, in respect of wine.

Here is to be noted, that Ale may be made of Dates, Barly, and Wheate, and as the graine is altered, so is the complexion of the Ale. Yet that which is made of Barley, inclineth more to cold, for Barley is cold. Yet that which is made of Barley and Dates, stoppeth lesse, and lesse engendzeth ventosities, and nourisheth lesse. But Ale made of Wheaten malt, enclineth more to heat, it nourisheth more, & stoppeth more. And the grosser the Ale is, the worse it is, the subtiler the better.

Further, Ale that is made of things that maketh one drunke, is worst, as of Darnell. For this graine specially engendzeth head-ache, and hurteth the sinewes.

Further, in the Text are five properties of Vineger.

The first is, it dryeth. For Auicen sayth, It is a strong dryer. And therefore Physicians bidde, in the time of Pestilence to vse it with meate and drinke. For Auicen saith, Hee that vseth Vineger in his meate and drinke in Pestilence time, needeth not to dread the sicknesse.

The second is, that Vinegar of his owne property cooleth.

Third,

Au. 2. ca. ca.
de aceto.
Au. 3. l. in
ca. vnico.
doc. v.

Thirdly, it maketh one leane, by reason that it dryeth:
and this is for a very truth, If one take it fasting, as Aui-
cen sayth. Yet neuerthelesse, the continuall vse of vinegar, Aui. 3. 8.
doc. 4.
ca. v.
specially fasting, breedeth many inconueniences, it feebleth
the sight, it hurteth the brest, and causeth the cough, it
hurteth the stomacke and Luer, and vehemently oppresseth
the sinewes and ioints, vering them with arthritical griefes,
with trembling and shaking.

Fourthly, Vinegar ingendreth melancholy humours,
by reason that it cooleth and dryeth.

Fifthly, Vinegar diminisheth the seed of generation, for
as much as it cooleth, dryeth, and maketh one leane. These
sayd properties Rasis putteth, saying. Vinegar is colde
& drie, which maketh one leane, it destroyeth the strength,
it diminisheth the seed of generation, it inforceth blacke
choler, it maketh ruddy sanguine colour, and maketh the
meate subtile that it is mingled with.

In the last verse the Authour putteth three things.

The first is, that vinegar hurteth leane folks, by reason
that it dryeth, and the tartnesse maketh it to drie the moze:
For like toynd to like, maketh one the moze furious. And
also enery decayed complexion is helpe by the contray, & by
the like it is brought into worse case.

Secondly, Vinegar hurteth the sinewes, and thirdly,
it maketh one leane, as is befoze sayd.

*Rapa inuat stomachum, nouit producere ventum.
Pronocat urinam, faciet quoque dente ruinam,
Si male colla datur, hinc tortio tunc generatur.*

Turneps do helpe the stomacke, breaketh wind,
Prouoketh vrinæ, as by prooffe we find,
They comfort sight, but yet the teeth offend,
And gripes into the belly they doe send.

Here the Authour declareth three vtilities of Rapes, tem-
perately

perately sodde, and one inconuenience of the same.

First, Rapes comfort the stomacke: for the stomacke digesteeth them well, and is not grieved therewith.

Secondly, Rapes breaketh wind, as appeareth by experience.

Thirdly, Rapes prouoketh the vyine. Yet besides these properties, Auerroes sayth. That Rapes greatly comfort the sight.

The ill of Rapes is, that the continuall eating of them hurteth the teeth.

In the last verse hee sayth, that Rapes cause thzowes or gnawing in the belly, by reason that they multiply ventosities, as sayth this verse.

Venum saepe rapis, si tu vis viuere rapis.

Rapes are the best to nourish, so some say,
And for our vrine they doe cleanse the way.

The fayles of Rapes looseth the belly. Furthermoze note, that of all rootes, Rapes doth best nourish mans body, as appeareth by the swatenesse that is found in their sauer, for all swat meats nourish moze the body, then sower, bitter or tart. Therefore because Rapes be the sweetest of all rootes, and lesse sharpe, they be most wholesome in the way of meat: but yet they ingender grosse melancholy blood, if they be not well digested. And it is good to pacifie them from the first water, and in no wise to eat them raw. They stirre one to bodily lust, and cleanse the wayes that the vyine runneth.

*Egeritur tarde cor, digeritur quoque dure,
Similiter stomachus melior sit in extremitates,
Reddit lingua bonum nutrimentum medicina:
'Digeritur facile pulmo, cito labitur ipse,
Est melius cerebrum, gallinarum reliquorum.*

Prescriptions for the inwards of a Beast,
The heart is held but hardly to digest.
The Mawe is of like nature, slowe in descent,
And therefore is no wholesome nutriment.
The Tongue is saide to be of good digestion,
And therefore is allowde in our refection.
The like opinion of the Lights we holde,
Though nature is sometime by them controulde.
Of Braines, a Hennes is best of all to eate,
And those of Chickens are most wholesome meate.

Here the Authour recyteth true things.

The first is, that the heart of Beasts is slowly digested,
by reason that the Heart flesh is inclancholious, which is
hardly digested, and slowly descendeth, and as Auicenn saith: *Au. 2. can. ca. de ali.*
Is vnwholesome flesh. And as Rasis saith: It nourisheth
little.

The second is, that the Paw likewise is ill of digestion,
and slow of descending, by reason that it is a sinewy mem-
ber, and gristly, wherefore it digesteth ill, and engendreth ill
blood. Further the text saith, that the extreame parts of the
Paw, as the bottome and bylins, are better digested, by
reason that those parts are more fleshy and fat.

The third is, that the Tongue is good nourishment, and
that is, touching the roote, as Auicenn saith: By reason that it
is fleshy and easie of digestion. And among all other, a
rosted Wigges tongue, the skinne scraped off, is like bylune,
as Princes Carners know. A Peates-tongue, by reason
that it is moist, is not very wholesome. But for all this, these
delicate fellows, before they roast a Peates-tongue, they stop
it with cloues, whereby the moistnes is diminished, and the
meate is apter to eate.

The fourth is, that the Lights are easie of digestion, and
easie to avoid out, and this is by reason of their naturall soft-
nesse: yet their nourishment is little, and vnwholesome for
mans nature, because it is slegmaticke, as Auicenn saith. And

An. can. 2.
ca. de pul-
monc.

here is to be noted, that though the lights of a Tuppe be vnwholsome to eate, yet it is medicinable for a hybed or soze hœle, if it be layde hote thereunto, as Auicen sayth.

The fifth is, that a Vennes bzaïne is best, which (as Auicen saith,) staucheth bleeding at the Nose. It must bee eaten eyther with salt or Spices, for (of it selfe) it prouoketh one to vomite. And Physitians say, that Chickens bzaines augment the memozy. The bzaïne of hogges are vnwholsome for man. But the bzaïne of a Sharpe, of a Hare, or of a Conie, may be eaten with salte or spices. And of bzaynes, wee haue moze largely spoken befoze, at *Nutrit*, & *impinguat*, &c.

Semen Feniculi, fugat & spiracula culi.

Of Fenell-seede, our learned Physitians say,
For breaking-winde, it makes a ready way.

Eating of
Fenell-seed.

Here the Autho^r rehearsing one doctrine of Fenell-seede, saith it breaketh winde: by reason that it is hotte and drye. And Physitians say, that the eating of Fenell-seede engendzeth foure commodities.

First, it is wholsome for the Ague.

Secondly, it auoydeth poyson.

Thirdly, it cleanseth the stomacke.

And fourthly, it sharpneth the sight. These foure vtilities are rehearsed in two Verses.

*Bis duo dat marathrum, febres fugat, atq; Venenum,
Et purgat stomachum, Lumen quoq; reddit acutum.*

Foure vertues in the Fenell are allowd,
It quayles the Ague, when it growes too prowde,
Poyson it soone expels, the stomacke cheareth,
Sharpens the sight, and comfortably cleareth.

And

And Auicenn rehearsing these foure properities, saith, Democritus deemed, that venomous wormes desire newe Fenell-seede, to comfort and sharpen their sight : and Serpents after Winter, issuing out of theyr Caues, doo rubbe their eyes against Fenell, to cleare their sight.

Further note, that Fenell digesteth slowly, and nourisheth ill and little : and therefore it is vsed as a medicine, and not as meate. Wherefore it ought not to be vsed in the Regiment of health, but to expell the vnwholesomnesse of theyr meates : as was vsed sometime to eate Parsly with Lettise, to resist the colbnesse and humiditie of the Lettise : so likewise Fenell may be sodde with Gourds and Rapes, to withstand the vnwholesomnesse of them.

*Emendat visum, stomachum confortat Anisum.
Copia dulcoris Anisi fit melioris.*

Anis-seeds for the stomacke wholesome are,
And quicknesse of the Eye-sight they prepare.
In sweetnesse, goodnesse, looke how they excede,
The better blood and humours still they breede.

Where the Authour reciteth two vtilities of Anis-seeds.
First, it comforteth the sight, and secondly the stomacke, by reason that it heateth and mundifieth the stomacke, and also (for the same reason) it comforteth the sight : for nothing hurteth the sight, more then vncleannesse of the stomacke. For from the vncleane stomacke, vncleane vapours ascend to the Eyes, that trouble and hurt the spirites. These are the two properties of douce Anis-seede.

And beside these, Auicenn rehearsing many other profits of Anis-seede, saith : That it asswageth dolours, breaketh winde, and quenched thirst, caused of salt moystnesse : It openeth opilations of the Lyuer and Splene, engendred of humidities : and likewise of the Reines, Bladder, and Matrice : It prouoketh Urine, Menstruous fluxe : It cleanseth

Most hurt-
full for the
sight.

Au. . . can.
cap. de A-
niso.

keeth the Matrice from white humidities, and kyekeleth one to Carnall lust.

Si cruor eminat, Spodium sumptum cito sanat.

If fluxe of blood at any time abound,
Spodium doth instantly that fluxe confound.

Au. 3. can.
ca. de A.
nifo.

Heere the Authour putteth one commodity of Spodium, and that is, that Spodium taken, healeth the bloody-fluxe: by reason that the vertue thereof comforteth the Liver, and so the Liver fortified (which is the originall fountain of blood) the blood is there better retained. And Avicen saith: That Spodium is the rotes of Reedes burned. And it is said, that these reeds, mowed by the winde, and rubbing themselves together, turne one another. Yet Simon the Genoway sayth, That Spodium is a thing, whose beginning is vnknowne vnto vs: it seemeth to bee a thing brent, and diuisions of Reedes burned. And it doth not onely helpe the bloudie fluxe, but also the laske and purging, as Rasis saith. It helpeth also a sharpe Ague, and is comfortable againe the shaking therof, and for ouermuchaucyding of chollet: it helpeth the stomacke, as Avicen saith. And as Spodium doth helpe and comfort the Liver: so there be other medicines, that haue like effect, and like property to comfort other speciall members. As Pace the heart, Muske the braine, Licorice the Lights, Capers the Splene, and Gallingale the stomacke, as appeareth by these verses.

*Gaudet Epar Spodio, Mace cor, Cerebrum quoq; Musco,
Pulmo Liquiricia, Splen, E par, stomachusq; Galanga.
Uas condimenti proponi, debet edentis,
Sal virum refugat, cibum speciemq; saporat.
Nam sapit esca male, qua datur absq; sale.
Urun per-salsa visum, spermag, minorant,
Et generant scabiem, prurum, siue vigorem.*

Spod

Spodium the Lyuer worthily doth please,
 And Mace the heart, if ought doe it disease.
 Muske is a wondrous comfort to the braine,
 And Lycoris keepes the Lights from any paine.
 Gallingle helps the stomacke, Capers the Spleene,
 All these are whollsome Physicke, as I weene.
 Concerning Sauce that doth our Table fit,
 Salte is commended best by men of wit.
 Poyson it doth resist, makes sauory meate,
 Whets on the stomacke with desire to eate,
 For without Salte, our foode can yeelde no taste,
 Yet ouer-salted meates are badde repaste.
 They inflate the face, diminish Natures seede,
 Itche, scabbes, and pushes, they doe daylie breede.

Here the Authour teaching three things, sayth. That
 before all other things, Salt must be set vpon the Table, as
 the vulgar verses teach vs.

*Sal primo poni debet, primoq, reponi.
 Omnis mensa male ponitur absq, sale.*

Salte should be first vpon the Table set,
 And last tane off, when we haue done with meat.

Secondly he saith, that Salte resisteth venome, for two
 causes. First, for that Salts is a dryer: and so dryeth vpe
 the humidities that would corrupt. Another cause is, that
 Salte dryeth and suppresseth the humidities, drawing them
 out of the bodie, and so shutteth the pores, and consequently
 stoppeth the entrance of Venome, which is wont to enter by
 the pores.

Secondly he saith, that Salt maketh mans meates sauor
 ie. For, commonly we see no meates sauorie without salte,
 as saith the thyrde verse.

Whiche, the Authour openeth foure inconueniences of
 Salte, or meates too much salted.

Phi. 1. de
sensu &
sensato.

First, very salte meates marre the sight, for two causes. The first is, that salte things dye ouer-much, which is contrary to the Eyes, the instruments of sight : For the Eyes are of the nature of Water, as the Philosopher saith.

The second cause is, for that meates very salte doe engender Itche and nipping, in manner as is aforesaide. Of mordicative meates being in the stomack, fumes mordicative are lifted vp, which by theyr nipping hurte the Eyes, and make them very red. And therefore was sae, that they that make salte, haue commonly red eyes.

The second hurte is, that very salte meates diminish the sacle of generation, by reason that very salte meates doe dye very much all the humidities of the bodie; Whereby the sacle of generation is dyed vp, and so made lesse.

The third hurte is, it engendzeth the Skabbe: by reason that salte engendzeth a sharpe byting humour adust, which causeth the Skabbe.

The fourth hurt is, it augmenteth Itche: by reason that it engendzeth a mordicative itching humour. And of these foure hurtes Rasis speaketh.

Further, it burneth their bloud that take great quantity thereof: it sacleth their sight, it minisheth the sacle of generation, and engendzeth itche and scabbe.

And besides these hurtes, very salt meats engendzeth ringworms, dye scurfes, mozphew, leproy, in them that be disposed thereunto, and cleareth the passage of the Urine, when they are long continued: yet when meate is a little poudzed, it taketh away loathing, and maketh one to haue a good appetite.

Hi feruore rigent tres, salsus, amarus, acutus.

Alget acetosus, sic stipans ponticus atque

Unctus & insipidus, dulcis dat temperamentum.

Three kindes of tastes doe soone the bodie heate,
Salte, Bitter, Sharpe, and diuers harmes beget.

Three

Three other sauours coole in moderate kinde,
Tart, Stipticall, and Ponticke, as I finde.
Three more, vnfaucurie, vnctuous, and sweete,
Nor heate, nor coole, and therefore held most meete.

Here the Authour reciteth the qualities of all sauozinesse.
First, he saith, that these thre sauozinessees or relishes, salte,
bitter, and sharpe, heate the body that receiveth them.

Secondly hee saith, that these thre sauozinessees, tarte,
Stipticall, and ponticke, coole.

Thirdly he saith, that these thre relishes, Vnctuous, vnfa-
uour, and swete, are temperate, they make the body neither
hotter nor colder.

Further, according to Auicen, there be eight Tallages, or
sauozinessees, that folowe vnfaucurinesse: And they bee
sweet, bitter, sharpe, tarte, ponticke, stipticke, and vnctu-
ous: and to number vnfaucurinesse for sauozinesse, as the text
doth, there be nine: and then sauozinesse is taken for euery
thing iudged by taste,

Au. li. can.
tract. i. ce. 3.

And among these tallages, there be thre hotte, as saith the
texte, salte, bitter, and sharpe: and as Auicen saith. The
Sharpe is the hotter, and the next salte, and then the bitter:
for as much as sharp is stronger then the bitter is, so resolute
and scowre the incidents. And then salte is like bitter, bro-
ken together with colde humiditie.

And of these Tallages, thre be colde, eager, stipticke, and
ponticke. But ponticke is colder then the other: and next
thereto is stipticke. And therefore all fruites that come to
any sweetnesse, haue first a tallage ponticke, of a beheiment
coldnesse, and after that the fruites by the heate of the sunne
bee digested, there appeareth in them stipticitie, and after-
ward they decline to softnesse, as grapes, and then to sweet-
nes. And though tarte be not so hotte as stipticke, yet by
reason that it is subtiler and piercing, it is in many of more
coldnesse. And after Auicen, Ponticke and stipticke are in
tallage very like, but yet the stipticke causeth the vpper
part

part of the Tongue to be sharpe and rough, and ponticke causeth the tongue to be rough within.

These of these tallages are temperate, neither exceeding hote nor colde, as swete, viciuous, and vnsauorie, for though swete be hote, yet therein appeareth no mighty heate, as Rasis saith: and euery tallage hath his owne operations, as Auicen and Rasis say.

The operations of swatnesse be digestion, soking and encreasing of nourishment, and nature louingly desireth it, and the vertue attractiue draweth it. And Rasis sayth. That sweetnes engendreth much ruddy colour, and opilations of the Liuer and splene, specially if the said members be apte therevnto, and thereof followeth the fluxe. It mollifieth the stomacke, and comforteth the brest and lights, it fatteneth the body, and augmenteth the sexe of generation.

The operations of bitter, is to sharpe, and to wash away. And after Rasis, Bitter heateth and dryeth strongly, and lightly reduceth the blood to adust malice, and augmenteth ruddy colour in the blood.

The operations of ponticks talage, after Auicen, Is contraction, if the ponticitie be feeble, or else expression, if it be strong. And after Rasis. Ponticke cooleth the bodie, and it dryeth the flesh, and diminisheth the blood, if one vse it oft. Also it comforteth the stomacke, it bindeth the wombe, and engendreth melancholy blood.

The operations of dripticke talage, after Auicen, Is contrarie, thickening, hardening, and holding. And after Rasis, the operations thereof are like ponticke, though they be weaker: for hee seemeth to comprehend dripticke talage vnder ponticke, for of dripticke he saith nothing expressely.

The operations of viciuous talage (after Auicen) Are soking, supprinesse, and small digestion. And after Rasis. It mollifieth the stomacke, it maketh one lascatiue, and filleth one before he hath taken any necessary quantitie of meate: And it heateth, specially them that be vexed with a feuer, and that haue a hot Liuer and stomacke. It moisteth and softeth
the

the body, but it augmenteth flegme and bloode.

The operations of sharpnes. Are resolution, incision, and putrifaction, after Auicena: And after Rasis: It encreaseth heate, and lightly inflameth the bodie, and burneth the blood, & turneth it into red choller, and after into blacke.

The operations of salte salage, after Auicena: Is to scoure, wash, and drye, and it letteth putrifaction.

The operations of sharpe salage, after Auicena: Is to coole and diuide: And after Rasis: It restraineth Choller and blood, and restraineth the belly, if the stomacke and guttes be cleane. But if there be too much flegmaticke matter, it maketh the belly to lase, it cooleth the body, & also weakneth the vertue of digestion properly in the Liuer. It hurteth the sinewes and sinewy members, it dryeth the body, but it stirreth up the appetite. And Rasis saith. That some vsuauory thing nourisheth well, and that is, such as is temperate.

There is other some that heateth temperately. And another that cooleth temperately, and if moistnesse be ioyned therewith, it moisteth, and with a drye thing, it dryeth.

Bis duo vina facit, mundat dentes, dat acutum.

Visum, quod minus est implet, minuit quod abundat.

Four benefits come by our Soppes in wine,
They purge the Teethe, they make them cleane and fine
They sharpe the sight, cause good digestion,
Remoues superfluous things that breede infection.

Here are declared foure commodities of Wine-soppes.

The first is, they purge the Teeth, by reason that they sticke longer in the teeth, then Wine alone, or Beere alone: therefore the filthinesse of the Teeth is the better consumed, and the teeth the better purged.

The second commodity is, that it sharpneth the sight: for it letteth the ill fumes to ascend to the Brain, which by they mingling together, darkneth the sight. And this is, by reason

that

that

that it digesteth all ill matters being in the stomacke.

Thirdly, it digesteth perfectly meates not well digested: For it closeth the mouth of the stomacke, and comforteth digestion.

Fourthly, it reduceth superfluous digestion, to a meane. And all this is of truth, so that the Bead sopped in wine, bee first tossed, or dyped on imbers.

Omnibus assuetam inbeco seruare dietam.

Approbo sic esse, ni sit mutare necesse.

Est Hypocras testis, quoniam sequitur mala pestis.

Fortior est meta Medicina certa dieta,

Quam si non curas, fatue regis, & male curas.

To keepe a customary Dyet, is the best,
Both for our health, and for milde natures rest.
Custome obseru'de, wee may not lightly leaue,
A dietarie custome will receiue
No giddy imperfection. Graue *Hippocrates*
Giues good aduice, for health and Natures ease.
It is a better way to cure by dyet,
Then lauishnesse, which brings all out of quiet.
Hee that is carelesse for his proper good,
By such a one, no danger is withstood.

To keepe
Dyet.

Here the Authoꝝ reciting certaine doctrines, saith: That it is good for all folkes to keepe a customable Dyet. And by Dyet is vnderstood the ministring of meate and drinke. The breaking from customable vse, hurteth grievously: for custome is an other Nature. Therefore, as it behoueth vs to keepe Nature, so likewise it doth custome: and specially if the customable vse be laudable.

And as it behoueth vs to keepe the customable administration of meate and drinke: euen so it behoueth vs to obserue custome in other things not naturall, for the selfe same reason. Wherefore if a man that is wont to labour much,
will

will forgo this custome, and live Idely, or labour much lesse, or go in hand with other labor, or take an other time, or another way: vndoubtedly it shal right much infable him. So in like manner it is in mans Dyet, in his sleape, in his waich, and such like accidents. For truly, god custome in all things must needes be obserued, if it bee laudable, or indifferent in goodnes or hurtfulnes, in respect of that whereto the change is made.

And knowe withall, that they that be accustomed to labour, and exercise themselves in any kinds of labour: albeit that they bee feeble or olde, yet it grieueth them lesse, and they labour more strongly, then if they were young fellows vnaccustomed, as Hypocrates saith. By reason that these feeble or olde persons, haue more inclination and custome to those labours. For then the custome before taken, is lighter: as is saide in the aforesaid Aphorisme.

Hip. 1. a-
phorism.

And this is the cause, why we see olde and feeble Craftsmen, to doe that which stronger and younger men then they cannot doe, in regard it grieueth them lesse. As a feeble olde Miller, to lift a great waighty sacke: A Smith to weeld and labour with a greater hammer, then a younger man not thereto accustomed.

The second Doctrine is: That great harme followeth change of Dyet, as Hypocrates saith: Except it be needfull to chaunge it.

First, it is needfull to chaunge it, when grievous diseases should grow thereby: as custome to faile on ill meates, which at length (of necessitie) will breede in vs ill diseases. Such a custome, and other like, must needes be amended and changed by little and little, but not suddenly. For all sudden chaunges hurt vehemently, specially from a thing customeable, to a thing vnaccustomeable.

Secondly, it is needfull to chaunge, to the intent it should lesse grieue vs, if we happen to change our diet. For he that bleseth himselfe to all manner of Dyet, shall hurte himselfe the lesse. And this must be vnderstood of other things not natu-

Hip. 1. a-
phorism.

Hip. 1.
Aphorismo.

taill, for as Hippocrates saith. A thing long accustomed, though it be worse then those that wee haue not vsed, hurteth the body lesse. Therefore it behooueth vs to vse things vnaccustomed.

And here is to be noted, that euery man should take hede, how he accustometh him vnto one thing, be it neuer so good, which to obserue were nardsfull. For example: If a man custome himselfe to one manner of meate or drinke, or doe abstaine wholly from them, or to sleepe, or to knowe a woman carnally: it were very dangerous for him, if hee otherwhiles must abstaine from his custome. Therefore euery body should be disposed, to endure heats and colde, and to all motions and pourishments, so that the houres of Sleepe and Watch, the House, Bedde, and Garmentes, may be chaunged without hurte: which things may be done, if one be not too nare in obseruing custome. Therefore otherwhiles, it behooueth to chaunge customable things. Thus saith Rasis.

Rasis. 3. al-
ca. de con-
serua. con-
sue 1.

The third Doctrine is, that the stronger and nare way in healing a Patient, is to minister a certaine dyet: for which if the Physitian doth not care, but will minister another vnbue Dyet: hee gouerneth his Patient foolishly, and healeth him ill.

Three man-
ner of diets.

And note, that there be three manner of Diets grosse, which is whole folkes diet, slender dyet, which is to giue in manner nothing, and the third is meane diet, which absolutely is called slender. And this diet is diuided into slender Diet, and declining to grosse Dyet: as the broth of flesh, rare roasted Egges, small Chickens: and declining to slender dyet, as Mellicratum, and wine of Pome-granades: and meane dyet, which is called certaine dyet, as Barley-uyce not beaten together. And this certaine dyet is wholesome in many diseases, but not in all.

It is not wholesome in long diseases: for in such diseases, the might of the patient, with such meane dyet, cannot endure to consume the sickness, without great debility. Therefore in such diseases, the meate must be ingrossed. Likewise it is
vii.

in whole some in sharpe diseases, as those that end within
three daies space or fewer: For in such sickness, most slender
diet is best, as Hippocrates saith. The most souverain helpe,
is to diet the Patient after his strength and corporall might.

*Quale, quid, & quando, quantum, quoties, ubi dando,
Ista notare cibo debet Medicus dietando.*

Six things in dyet should obserued be,
First, to respect the food in qualitie.
Next, what it is in substance. And withall,
What time for ministration best doth fall.
Fourthly, the quantitie requires a care;
Fifthly, how ofte we should the same prepare.
Lastly, the place is not amisse to know,
And where such Dyet best we may bestow.

Here the Author rehearseth six things to be considered of
the Physitian, in ministering of Dyet.

First, of what qualitie the matter ought to be: for in hote
sicknesses, he must diet the patient with cold meate, in moyst
sicknesses with drie meate, and in drie sickness with moyst
meate. Yet the Naturall complexion must be obserued with
diet liketherto. For Galen saith, The hote bodies need the Galen. 1.
reg.
hotter medicines: the colder bodies, the colder medicines.

The second thing is, of what substance the meate ought
to be. For they that be strong and lusty, and exercise great
labour, must be dyeted with grosser meate, because in them the
way of digestion is strong, and so they ought not to vse selen-
der meats, as Chickens, Capons, Treacle, or lard. For those
fleshes in them will burne, or be digested ouer-sone: where-
fore they must needs eat ofte.

But feeble men, and such as liue restfully, must vse Dyet
of slender substance, for in them the vertue Digestiue is
weake, and not able to digest grosse meats, as Bacon, Biefe,
and Fish, dyed in the Sunne. Likewise, they that be sicke of
sharpe diseases, ought to vse mo: slender Dyet, then they

that be sicke of long diseases, as a Fencer-Quartain.

The third is, what time Dyet ought to be giuen: for they that be in health, ought especially to regard custome. Wherefore, they that rise early in Summer, & eate but two meales a day, ought to eate about the houre of ten, or a little before: and not to abide till none, because of the ouer-great heate. Likewise, they ought to suppe about the houre of five, or a little after. But in Winter, they ought to Dine at eleven of the clocke, or at twelue, because of the long sleeping: and then to sup at seuen a clocke, or a little after, and especially custome should be kept.

Time also (in Dieting of sicke folkes) must be considered. For they that haue an Ague, when it beginneth to bere them, or a little before or after, they should eate nothing: For if one eate a little before, or when the fitte commeth: thereby Nature (that should entend to digest the meate) is diuerted another way. If he should eate soon after the fit is gone, it were vnwholsome: because the vertue of digestion is very weake, by reason of the fit past. Wherefore hee must eate so long before, as the meate may be digested ere the fitte come: Or else so long after the fit is gone, when as Nature is come to due disposition. This is of truth, except yee breed great febleness of Nature: For then at all times hee must eate. For whensoever mans strength is feeble by any chaunces, hee should eate forthwith, as Galen saith.

Fourthly, the quantitie of the meate must be considered: For, as it is before saide, in Summer we must vse a small quantitie of meate at euery meale, for then the naturall heate is feble, through the ouer-great resolutions. But in Winter, one may eate a great deale of meate at a meale. For then the vertue digestiue is strong, when the naturall heate is vniuedged through circumstant colds, as wee saide at *Temporibus Veris, &c.*

The fifth is, how oft we should eat in a day: For in Summer, we must eate oftner then in Winter, in Autumne and Aier, a little at each meale, as is before said. Likewise if the
ber,

Gal. in con.
Aphorismi.
Contem-
plari autem.
&c.

vertue digeffiue be weakre, we muſt eate little and oft: but if the vertue digeffiue be ſtrong, we may eate much, and make fewe meales, &c.

Sixtly, the eating place muſt be conſidered: which ſhould not be too hote nor too colde, but temperate.

*Ius caulis ſoluit, cuius ſubſtantia ſtringit,
Vtraq; quando datur, ventrem laxare putatur.*

Brothe made of Cole-worts, doe both looſe and binde,
According as their nature is inclinde:
Yet if the brothe and ſubſtance both you take,
Digeffion the more ſollid they will make.

Here the Authour declaring three things, ſaith: That the broth of Cole-worts, and ſpecially the firſt brothe, if they be ſodde, looſeth the belly, by reaſon that in the leaues and better partes of the Cole-worts, is a ſopie ſcowring vertue, weakely cleauing, and lightly ſeparable, by ſmall decoction or boyling, which being ſped abroad by the ſame water, is made Laxatiue. And this is the reaſon that the firſt water, that Cole-worts be ſodde in, doe make one Laxatiue, rather then the ſecond.

The ſecond is, that the ſubſtance of Coleworts after they are boyled, reſtraineth the belly: by reaſon that all their vertue Laxatiue is taken by the decoction, and the earthy drie ſubſtance remaineth, which bindeth the wombe.

The third is, that both taken together, the brothe and ſubſtance of Cole-worts, looſeth the belly: by reaſon that the ſcowring ſopie vertue remaineth in the water, which looſeth all.

And note, that Cole-worts engender melancholy humors and ill dreames, they hurte the ſtomacke, they nourish little, and duſke the ſight, and cauſe one to dreame, and they provoke menſtruofitie and vyne, as Auicenn and Raviſ ſay.

Furthermoze note, That the decoction or ſeede of Cole-
WORTS

Aristo. 3.
part. problem.
Au. 2. can.
Raf. 3. al.

worts keepe one from drunkenesse, as writeth Aristotle. And this thing is affirmed of Auicen and Rasis. The reason, (as some thinke,) is the grosse fumes, that by eating of Coleworts are lifted vp to the braine, engrossing the fumosities of the wine, which engrossing both let them enter to the brayne.

Aristotle saith. That all things that draweth to them the moistnesse of the wine, expelleth it from the bodie, and that that cooleth the bodie, keepeth it from drunkenesse: Coleworts are of such nature, Ergo, &c. And that the Coleworts are of this nature, he proueth thus: By the iuyce of coleworts, the vndigested humidities of the wine are drawn from all the bodie into the bladder: and by reason of the colde iuyce that remaineth in the stomacke, which cooleth all the bodie, the piercing of the wine is preuented. And so by this means it keepeth a man sober. For the subtile superfluities, that naturally could not descend, by reason that the heate of the wine stirreth them to ascend vpward toward the braine, are repressed downe, and (by vertue of this iuyce) are drawne to the Bladder.

*Dixerunt maluam ueteres, quia molliat aluum,
Maluz, radices rade dedere feces,
Vulua nocuerunt, & fluxum sape dederunt.*

Malowes the bellie much doe mollifie,
And their rootes shauen, Physicke doth applye
For sound purgation: hereof I am sure,
The menstruous fluxe in women they procure.

Heere the Autho^r rehearsing th^{er}e properties or effects of Malowes, saith: that they mollifie the bellie,

Malowes.

There be foure that mollifie: Malowes and double Malowes, Branca, Virgins, and Mercurie, of which most commonly Clifters bee made, to mollifie all indurate and hard matter in man. There be two sorts of Malowes, the one bea

beareth a bloud-redde flower, the other a white flower, and this last properly both mollifie more then the first.

The second effect of Salowes is, that Salowes twices shaued, and suppositoies made of them, such as Physicians are wont to make of Mercurie drawe out of man the indurate matter and dyegs.

The third effect is, Salowes cause the menstruous fluxe in Women, and that through the great melting and superfinesse thereof: whereby the veynes about the Nature some polye out, as Platarius saith, and as appeareth by experience.

Mentitur Mentha, si sit depellere lenta.

Ventris lumbricos, stomachi vermesq, nocivos.

Minte were belyde; if it should want the might,
The stomacke-wormes, and bellie to kill quite
As Worme-wood-iuyce it works in operation,
And is to health a soueraigne preservation.

Here the Autho^r saith, that a Mint should not be called a Mint, except it haue might to kill wormes in the bellie and stomacke. A Mint hath a great strong saueur, and is right bitter, and therefore as Worm-wood killeth wormes, so doth the Minte. And the iuyce thereof (as of wormwood) must be drunke, and not the substance. And because it is hote and drye, and burneth the bloud, it is vnwholesome in the way of meate in the Regiment of health. But yet in Medicines it is wholesome, for it comforteth the stomacke, and heateth it, and stencheth yering, and digesteth, and prohibiteth vomite, flegmatike and Sanguine, and through inflation styreth one to bodily lust, and prohibiteth the spitting of bloud: It is very wholesome against the byting of a madde-Dogge: and if y^e crumble Minte into milke, it will neuer turne to
make a Cheese, as Auicen saith.

Mint.

Au. 2. can
cade Mer
11.

*Cur moritur homo, cui Salvia crescit in Horto?
 Contra vim mortis, non est Medicamen in Hortis.
 Salvia confortat nervos, manumq; tremorem
 Tollit, & eius ope febris acuta fugit.
 Salvia castoreum, laurandula pramula veris,
 Nastur, Athanasia sanant Paralitica membra,
 Salvia saluatrix Natura consiliatrix.*

Why should man dye (so doth the sentence say,)
 When Sage growes in his Garden day by day?
 And yet all Garden Physicke not preuailes,
 When Deaths sterne power our chiefeſt health assailes.
 Sage comforteth the nerves both sweete and kindly,
 The Palsie-shaking-hands it helpeth friendly.
 His power is soueraigne gainst an Ague fit,
 Sage and the Beauer-stone (by learned writ,
 Lauender, and the Prime-rose of the Spring,
 Tansey and Water-creſſes) comfort bring,
 To all such members as the Palsie shake,
 When in the very greatest kinde they quake.
 Sage doth both counsell, and keepe Nature sounde,
 Where Sage then groweth, happy is the ground.

The bountie
 or goodnes
 of Sage.

Aui. 3. 1.
 ca. fin.

Here the Authoꝝ, touching principally foure things, the tw-
 eth the great vtilitie of Sage, asking (as though he doubted)
 wherefore man dyeth, that hath Sage growing in his Gar-
 deince. He answereth, in the second verse, that no Medicine
 growing in the Gardein, can withſtand death, although in the
 gardein grow medicines that keepe the bodie from putrifac-
 ion, and defend, that naturall humiditie be not lightly consu-
 med away, as teacheth Auicen, saying. The science of Phi-
 sicke doth not make a man immortall, nor it doth not sure-
 ly defend our bodies from outward hurtfull things, nor can
 not assure every man to liue to the last terme of his life. But
 of two things it maketh vs sure, that is, from putrification
 and corruption: and defendeth, that naturall moyſture be
 not

not lightly dissolued and consumed.

Secondly, he putteth the effects of Sage.

The first is, that Sage comforteth the sinewes : for it dryeth the humidities, by which the sinewes be let and loosd. The vertue of Sage.

The second is, that it taketh away the shaking of the hands : by reason that it comforteth the sinewes (as is said:) Now all thing that comforteth the sinewes, remoueth trembling : Because trembling cometh of febleness of the sinewes. And therefore, some old men and women, specially put Sage leaues in their meate and drinke.

Thirdly, Sage letteth the sharpe Ague that would assaile vs, by reason that it dryeth humors, it letteth them to putrefie, whereby a sharpe Feuer might be engendred.

Further note, that Sage is hote and drie, and therefore it is not very wholesome alone in way of meate. Yet because Sage comforteth the sinewes greatly, folks in health doe vse it much two manner of waies.

First, they make Sage-wine, which they drinke especially at the beginning of dinner or supper. This wine is wholesome for them that haue the falling sicknesse, moderately taken, and after the purgation of the accident matters. Sage Wine.

Secondly, they vse Sage in sauces : for it stirreth vpp a mans appetite, and specially when the stomacke is full of ill humors, raw, and vndigested.

There are two kindes of Sage : One that hath great broade leaues, and an other commonly called Noble Sage, whose leaues be moze narrow, and lesse : Physicians call it Silifagus. Two kindes of Sage.

Thirdly, the Authour reciteth five Medicines good for the Palsie. It is saide, that Sage, Castore, that is a Castore's Stones, Lauender, Prime-roses, Water-cresses and Tansey, cure and heale members infect with the Palsie. Why Sage doth helpe it, we haue shewed already, because it comforteth the sinewes, which the Palsie weakeneth. And also because Sage is hote and drie, it consumeth the flegmaticke matter that remaineth in the sinewes, wherof the Palsie breedeth.

And that Castorie is wholesome for the Palsie, appeareth, in that it is most comfortable, in heating and drying the sinewes: For Auicen saith thereof: That it is subtiler and stronger, then any other that heareth and dryeth.

Au. 2. can.
ca. de cast.

And after he saith. That it comforteth and heateth the sinewes, the shaking, the moyst Crampe, and benommed members caused of the Palsie. And also he saith: There is nothing better for ventositie in the Eare, then to take as much as a Pease, and temper it with oyle of Spike, and so let it drop into the eare.

Castorie hath many vertues, which Auicen rehearseth. Castorium is the stones of a Sea beast, called Castor. The Oyle also of Castorie is as specially good for the Palsie, after the voyding of the matter that remaineth, and comforteth the sinewes.

Of Lauender it appeareth, because the sweet saour thereof doth consume the Palsie matter.

And also of the Primrose it appeareth: because the sweet saour and heate thereof comforteth the sinewes. This flower is called *Primula Veris*, because it is the first flower that springeth in Ver.

The first is Water-cresses, for they are hot and drie, subtil, incisive, & resolute: whereby it taketh away the matter of Palsie. And Auicen saith: They comfort all mollification of the sinewes: Because they heate and draw out flegme, and cleanse the sinewes from flegme. Beside, Physicians counsel vs to eate Water-cresses in Lent, because Lenten meat is flegmaticke. Water-cresses is a common herbe, growing in cold, stony, and waterish places, where as be many Wells, springs.

The first is Tansey. The vertue of this herbe is to purge flegme, and the heate thereof dryeth the sinewes. Also it purgeth a man from wozmes, and from the matter wherof they be engendred. And therefore French-men vse commonly to tye egges therewith in the Easter-tide, to purge away the flegme, engendred of Fish in the Lent, wherof wozmes are
en

engendred in them that be thereto disposed.

In the Terte, the Authour saith, that Sage is called the
sauer and keeper of Nature.

*Nobilis est Ruta, quia lumine reddis acuta.
Auxilio Ruta vir quippe videbis acuta.
Ruta viris coitum minuit, mulieribus auget,
Ruta facit castum, dat lumen, & ingerit affum.
Cocta facit Ruta, de pulcibus locatuta.*

Neeedes must wee call Rewe Noble, by due right,
Because it cleares and perfecteth the sight.
Carnall desires (in men) it doth appease,
But yet to women giueth no such ease.
Rewe-water sprinkled in the house, kills all the fleas.
Rewe, as it causeth Chastitie, it whets the wit,
And for the Eye-sight alwayes counted fit.

Here the Authoꝝ declaring foure properties of Rue, saith,
it sharpeneth the sight, and properly the myre thereof, as Auic-
cen saith: and as is before saide, *at Allia, max, ruta, &c.*

Foure pro-
perties of
Rewe.
Au. 2. can.
ca. de Ruta.

The second is, Rue diminisheth the desire of Carnall lust
in men, and in women Rewe augmenteth it: for by reason
that Rue heateth and dryeth, it diminisheth the sacle of men,
which is subtile, and of the nature of the ayre. But in wo-
men Rewe maketh subtile, and heateth the sacle, for in them
it is waterish and colde, and therefore it directh them more
to Carnall lust.

The third is, Rewe maketh a man quicke, subtile, and in-
genious: by reason of the heating and drying, and so cleareth
the wit.

The fourth is, that the water that Rewe is sodde in, cast
and sprinkled about the house, riddeeth away fleas, & as Phi-
sicians say, it killeth them. And after Auicen: When the
house is sprinkled with the water of wilde gourds, the fleas
leape and flee away: and so likewise deeth the water that

To kill
Fleas.
Auic. 4.
ca. de
cuc.

black: thozne is sodde in. And Auicen saith: That some haue said, that if Goates bloud be put into a pitte in the house, the Fleas will get them thervnto and dye. And likewise, if a logge be annointed with the grease of an Urchin, the fleas wil gather thereto and die. Fleas cannot abide the saour of Cole-wozts, nor leaues of Aleander.

Some say, that nothing is better to auoyds Fleas, then things of strong saour, and therefore Kewe, Spints, Horse mints, and Hoppes be good, and aboue all things horse dung, or else Horse-stale is the chiefe. Also the house sprinkled with the decoction of Rape-seede, killeth the fleas. And the perfuming of the house with a Bals-horne, drineth away fleas. Yet to take fleas, nothing is better then to lay blankets on the Bedde, for therein they gather themselves.

*De Capis Medici non consentire videntur,
Cholerici non esse bonus dicit Galenus:
Flegmaticis vero multum docet esse salubres.
Presertim stomachi, pulcrumq, creare colorem.
Contritus cepis loca renudata capillis
Sape fricam poteris capitis temperare decorem.*

Onyons (in Physicke) winneth no consent,
To Cholericke folke, they are no nutriment
By Galens rule. Such as Phlegmaticke are,
A stomacke good in them they doe prepare.
Weake appetites they comfort; And the face,
With cheerefull colour euerinore they grace.
And when the head is naked left of haire,
Onyons (being sodde or stamp'd) againe repaire.

Here the Authoꝝ speaketh of Onyons, and declareth five
Of Onions things.

First touching their operation, Physicians agree not. For some say they be good for flegmaticke felkes, and some say nay: as Rasis, which saith: That they engender superflu-

ous

ous and flegmaticke humours in the stomacke.

Secondly Galen saith; They be right hurtfull for cholericke folkes, because, as Auicenn saith: Onions be hote in the third degree, and therefore they hurte hote folkes as cholericke bee.

Thirdly Onions be wholesome for flegmaticke folkes. For they be hote, piercing, subtile, scouring, and opening, wherefore they rigeft, cutte, make subtile, and keepe away flegmaticke and clammy humours, growne in the bodies of flegmaticke folkes.

Fourthly, Onions be wholesome for the stomacke, for they both beate and mendifie it from flegme. And therefore Auicenn saith: That that which is eaten of the Onion, through the heate thereof, comforteth a weake stomacke. And therefore they make a man well coloured. For it is impossible for one to haue a liuely colour, if his stomacke be very flegmaticke, or filled with ill, rawe, and flegmaticke humours.

Aui. can. 2.
ca. de pre-
al. & 6.4.
ca. de cura-
tione alo-
pecie,

The fift is, that Onions sod and stamped, restore haire againe, if the place where the haire did grow be rubbed therewith. This is of truth, when the haire goeth away through stopping of the pores, and corruption of the matter vnder the skinne. For the Onions open the pores, and resolueth the ill matter vnder the skinne, and draw good matter to the same place. And therefore as Auicenn saith: Oft rubbing with Onions, is very wholesome for bald men.

Wherefore the text concludeth, that this rubbing with Onions, prepareth the beantie of the head: for haire is the beantie of the head.

Furthermore, Onions stirre one to carnall lust, and they prouoke the appetite, and bring colour in the face, and when they be mingled with hony, they destroy Warts, they engender the pest, and they hurt the vnderstanding: because they engender an ill grosse humour: They engender spittle, and the iuyce of them is good for watering eyes: and doth cleanse the sight, as Auicenn saith. Further note, that Onions,

Ony, and Vineger stamped together, is good for the byting of a madde dogge. And therefore, some doe adde these two verbes into the foresaide text.

*Appositas perhibent morsus curare Caninos,
Si trita cum melle fuerint & aceto.*

A madde Dogges byting may recured bee,
With Onyons, Honnie, Vineger, these three.

But of this is spoken before, at *Allia, Nux, &c.*

*Et modicum granum, sicum, calidumq; Sinapis,
Dat lachrymas, purgatq; caput, tollitq; venenum.*

Though Mustard-seede is helde the smallest graine,
His powerfull heate and strength is not in vaine.
By causing teares it purges well the braine,
And takes away infecting poysonous paine.

Here the Autho^r reciting two things, saith: that Mustard-seede is a little graine, which is hote and drye, unto the third degree, after Auicen. Secondly, he putteth thre properties & effects of Mustard-seede.

Of mustard
seede.

Au. 2: can.
ca. de Si-
napi.

The first is, it maketh ones Eyes to water: for by reason that it is very hott, it maketh subtile, and looseth the humidities of the braine, whereof then by their flowing to the Eyes, the teares come.

The second effect is, it purgeth the braine, and cleanseth away the flegmaticke humidities of the head. Also if it be put into the Nostrills, it purgeth the head, by reason that it prouoketh one to nose. And therefore it is put into thre nostrills that haue the Apoplexie, for the nosing purgeth the braine.

And likewise Mustard-seed, by reason that it is hott, doth dissolue and loose such flegmes, as stoppe the conduits of the braine,

Bzaine: of which followeth Apoplexie. And thus it appeareth that Mustard-seed is a great looser, consumer, and cleanser of flegmaticke humidities. The third effect is, it withstandeth popson: For Auicen saith: That the venomous wormes cannot abide the smoke of Mustard-seede.

*Aut lece
pical.*

*Crapula discutitur, capitis dolor, atq; granedo.
Purpuream dicunt violam curare caducos.*

The heauy head-ache, and that yrkesome paine,
Which drunken surfeiting doth much constraîne:
The smell of Violets doth soone allay,
And cures the Falling-sicknesse, as some say.

Here the Author reciteth three properties, or effects of violets

First, Violets delay drunkenness, by reason that Violets haue a temperate sweet saour, which greatly comforteth the Bzaine. For a strong bzaine is not lightly overcome with drinke, but a weake is. Also Violets be colde, wherfoze they coole the bzaine, and so make it vnble to receiue any fume.

*Three pro-
perties of
Violettes.*

The second is, Violets slake the headache, & grieve that is caused of heat, as Auicē, Rasis, Alman, & Mesius say: For by reason that Violettes be colde, they withstand hote causes.

The third is, Violettes helpe them that haue the falling sickness. Though some say thus, yet this effect is not commonly ascribed vnto Violets. And therfoze, if Violets haue this propertie, it is but by reason of their sweet smell that comforteth the bzaine: which being strengthened, is not hurt by small grieues, and consequently falleth not into Epilepsie, which is called the little Apoplexie, chauncing by stopping of the sensible sinewes.

*Aegris dat somnum, vomitumq; tollit ad usum,
Compefcit iussim veterem, colicisq; medetur,
Pelit pulmonis fugas, ventrisq; tumorem,
Omnibus & morbis subueniet articulis.*

¶

The

The Nettle soueraigne is in his degre,
 It causeth sleepe in bodyes sicke that bee.
 Casting or vomiting it clears away,
 And Phlegme that hurteth Nature day by day.
 An ancient Cough it quickly doth preuent.
 For Phlegme thereby is soone dispatcht and spent.
 It cures the Chollicke, a most cruell paine,
 Diseases in the ioynts it doth restraine.
 Colde in the lights, the Bellies tumours too,
 And other harmes the Nettle doth vndoo.
 Some say beside, that it doth cure the Gowte,
 Though diuers Doctors thereof make some doubt,

Perre the Authoꝝ reciteth eight properties of Nettles.

First, Nettles cause a sick body to sleepe. For a Nettle is subtiliatur, and cutteth and scoureth flegme and grosse humors, that graue nature, and lette sleepe.

Secondly, it doth away Vomite, and custme thereof: by reason that Vomite and parbreakeing, is caused of a clammie humor which the Nettle cutteth.

Thirdly, the Nettle preuenteth an olde cough: and specially with honny, wherein Nettle saide is to be tempered, For the Nettle auoydeth clammie fleame out of the breast, as Rasus saith. And Auenar saith: That the Nettle, when it is drunke with water that Barley is sod in, doth mundifie the breast: And when the leaues thereof is sod in Barley-water, they draw out grosse humors, that are in the breast, but the seede thereof is stronger.

Fourthly, it is whelosome for them that haue the Collicke. For a Nettle is a Cutter, a subtiler, a resoluer, and a scourer of flegmaticke humiditie, or grosse ventositie, which engender the Collicke.

The Collicke is a painfull grieve, in a gutte called Colon, as the grievous disease Iliaca, is named of the gutte Iliion.

Fifthly, the Nettle with his heate, driueth colde out of the Lights.

Aui. 2. can.
 ca. de Vri-
 tica.

Sirt.

Sixtly, a Peltle attwageth swelling of the bellie: for it resolneth winde, whereof most parte of the swelling of the belly commeth.

The seventh effect is, the Nettie helpeth the diseases in the Joynts, as the Goute. This is of truth, when it commeth through matter that is colde, flegmaticke, and grosse: by reason that Nettles heate, cut, and make subtil such matter.

And besides these effects, after Auicen: The Nettie styrreth one to Carnall lust, and properly the seede thereof, drunke with Wine, openeth the closing of the Matrice, and in loosing, draweth out flegme, and rawe humors, by his vertue absterfiue, and not resolutiue. Yet least taking of the Nettie or the same should hurt the thzoate, it is good to drinke after it a little Dyle Rosate. A Nettie is hote in the beginning of the third degree, and drye in the second. *Auicen.*

Au. 2. can.
ca. de 3.
Vrtica.

*Hysopus est herba purgans a pecclore Flegma.
Ad pulmonis opus cum melle coquatur hysopus.
Vultibus eximum fertur reparare colorem.*

Hysope a purging herbe is helde to bee,
And flegme from soorth the breast it sendeth free,
Being sod with honnie, then it comfort sends
The stomacke, and the lungs it much befrends.
Purgeth the lights from flegme, and addes a grace,
By a most cleare Complection to the Face.

Where the Autho: reciting the effects of Hysope, saith: First, It purgeth the bzeast of flegme: by reason that Hysope is an herbe hot and drie in the third degree: it is a great wiper, loser, and consumer of flegmaticke humiditie, and hath a singular respect to the partes of the bzeast: and therefore Hysope most properly is said to purge the bzeast of flegme.

Secondly, it is also good to purge the bzeast from flegme, for the same cause, and properly if it be sodde with Honie: for Honie is a scourer: and the Hysopes scouring is augmen-

Of Hysope.

An. 3. can.
cap. de
Hysopo.

ted with the honie. The same willeth Auicen, saying: Hysope comforteth the Brest and Lightes, diseased with the Cough and Thicke of old continuance, and likewise doth the decoction thereof, made with Hony and Figs.

Thirdly, Hysope maketh one well coloured in the face: for Auicen saith: That the drinke thereof causeth good colour. And besides these effectes, Hysope annoydeth flegme and wormes, as Auicen saith. And after Platearius, Hysope sodde in wine, clenseth the Matrice from all superfluities.

*Appositum cancris tritum cum melle medetur,
Cum vino potum poterit sedare dolorem.
Sape solet vomitum, ventremq; tuare solutum.*

Chervill or Cinquefoyle, call it which you will, Being sleapt with Honnie, doth a Canker kill, Drinke it with wine, the belly-ache it healeth, And doth assuage inflation where it swelleth. Lastly, when laske or vomit shall oppresse, The power thereof dooth heate, and makes to ceasse.

This Text declareth thre operations of Cherfill, or Chervill, or Cinquefoyle.

Of Cherfil.

A Canker.

First, Cherfill stamped with honnie, and layd plaister-wise to a Canker, healeth it. Thus saith Platearius in the chapter thereof. A Canker is a melancholy impostume, that eateth the parts of the body, as well fleshy as sinewy. And it is called Canker, because it goeth forth like a Crab.

The second effect is, if Cherfill be drunken with Wine, it healeth the ache of the Bellie. For it asswageth inflation, that is caused of grosse ventosities, wherof ache commeth, and loseth the ventosity of the stomacke, and all other guts, and openeth stopping, and thereunto the Wine helpeth.

Thirdly, Cherfill ceaseth vomiting, and the laske: and by reason that it is hotte in the third degree, and drye in the second, it digesteth and dryeth that matter, wherof Vomiting

com

commeth. And this is very truth, when Clonike or the Larks come of colde flegmaticke matter.

And besides these effects, it prouoketh Urine and Pen-
struositie, and allwageth ache of the sides and reines, and spe-
cially taken with Mellicratum.

*Enula campana reddit precordia sana.
Cum succo Ruta, si succus sumitur huius:
Affirmat ruptis nil esse salubrius istis.*

Of Enula campana thus wee say,
It cheeres the heart, expelling grieve away.
The iuyce of Rew, and this so well agree,
That they are good for such as bursten bee.
Wine made thereof doth clearely cense the brest,
Expelleth winde, and helps well to digest.

Heere the Authoꝝ declaring two effects of Enula cam-
pana saith:

Esco-docke,
Scabwort,
or Horse-
heel.

First, it comforteth the heart-strings, (that is) the bzin
of the stomack, which is properly called the heart-strings, or
else the vitall members, that is, the windie members, which
be nere the heart, and especially the heart-roote.

That it comforteth the bzinne of the stomack, it appea-
reth in that the swæte smelling roote of Enula comforteth the
finewy members. For the bzinne of the stomacke is a fine-
wy member. That it comforteth windy members, appea-
reth, For Wine made of Enula, called *Vinum Enulatum*,
cleanseth the brest, and Lights or Lungs, as Auicen saith.
Also Enula swallowed downe with Honie, helpeth a man
to spitte, and it is one of those hearbs, that reioyce and com-
fort the heart

The second effect is, that the iuyce of this hearbe, with the
iuyce of Rew, is very wholsome for them that be burst, and
that is specially, when the burtnes commeth by ventositie:
for these two iuyces dissolue that.

Aui. 2. can.
ar. de enula

And besides these effects, *Anula* is good for a stomacke filled with ill humors, and it openeth opilations of the liuer and spleene, as *Rasis* saith, And it comforteth all hurts, cold griefes, and motions of ventosities, and inflations, as *Auicenn* saith.

*Cum vino choleram nigram potasa repellit.
Sic dicunt veterem sumptum curare podagram.*

Hill-worte, or Penericall steepe in wine,
Purgeth blacke choller, as the learnd diuine.
Beside, our Elders say, and make no doubt,
That it melts Flegme, and cleerely cures the Gowte.

Here the Autho^r rehearsing two effects of Hill-worte saith.

A remedy
for choler.

That principally the water thereof, or Pennyall (taken with wine) purgeth blacke choller.

Secondly, Hill-wort healeth an old Gowte: for the property of this herbe is, to melte and dissolue flegme, whereof very often the Gowte is wont to be engendred. And note, that after *Placarius*, Hill-Wort is hote and drye in the third degree. The substance thereof is subtile, the vertue comfortable, through the sweete smell: the substance thereof openeth, and the qualities doe drawe, the fiery substance or nature thereof, consumeth by burning and drying.

*Illius succo crines retinere fluentes
Alitus asseritur dentisq; curare dolorem.
Et squamas succus sanat cum melle perunctus.*

Of Water-creffies, most opinions say,
Haire they retaine, when it doth fall away.
The Tooth-ache that tormenteth grievously,
They giue thereto a present remedie.
They cleanse all skales that cleaue vnto the skinne,
If Honie to the Oynt-ment you put in.

Here

Here the Autho^r rehearsing the effects of Water-creffies, saith: Water-creffies.

First, they retaine haire falling away, if the head be annoynted with the iuyce thereof: or else if the iuyce of water thereof be drunke. This effect Auicen toucheth, saying; The drinking or annointing with Water-creffies, retaineth haire falling away. Au. 2. 2. can cap. de N. flurio.

The second effect is, Water creffies both cure the tooth-ach, specially, if the ache come by cold, so; it pierceth, resolveth, and heateth, as appeareth at *Cur moritur homo.*

Thirdly, the iuyce of Water-creffies taken with Honey, or the place annoynted therewith, both away skales that cleaue to ones Skinne: by reason that such skales be engendred of salt fleagme.

Water-creffies (as is said) purgeth all fleagme: therefore if it be drunke, it resisteth the cause of skales: and Honey, which is a cleanser, helpeth much thereto. Beside these effects, Water-creffies dye by the corruption of the belly, and cleanseth the lights, it heateth the stomacke and liuer, and is wholesome against the grossenesse of the splene. Namely, when a plaister is made of that, and of honic, it causeth one to cast vp choler, it augmenteth Carnall lust, and by discharging, auoydeth out wormes, and prouoketh menstruositie, as Auicen saith.

*Cecatis pullis, ac lumine mater hyrundo,
Plinius ut scribit, quannus sunt eruta reddit.*

Young Swallowes that are blinde, and lacke their sight,
The damme (by *Celendine*) doth giue them light.
Therefore (by *Plinie*) wee may boldly say,
Celendine for the sight is good alway.

Here the Autho^r saith, when young Swallowes be blinde, the damme bringeth *Celendine*, and rubbeth their eyes, and maketh them to see: Whereby the Autho^r sheweth, that it is whole. Of Celendine.

wholesome for the sight. And this appeareth to be true : for commonly it is a medicine against febleness of sight. Celendine hath iuyce, which is well knowne. And why Swallowes knowe it better then other Byrdes, may be, because their young bee oftner blinde then any other. Swallowes dung doth make them blinde, and so the Damme dungeth sometime in the youngs eyes, and maketh them blinde. And after Plateareus, Celendine is hote and drie in the third degree. And the qualities and substance thereof, hath vertue to dissolue, consume, and drie. And the rootes thereof stamped and sodde in wine, are good to purge the head, and a womans priuitie stombroken in most humours : if the Patient receiue the smoke thereof, at the mouth, and after gargill with Wine in to the throte.

Auribus infusus vermes, succus necat usus.

Cortex verrucas in aceto cocta resoluet,

Pomorum succus flos partes destruet eius.

The iuyce of Willow put into the eare,
Doth kill the wormes, which are engendred there.
The rinde of Willow, sodde in Vineger,
For taking Wartes away, the moste preferre.
Let teeming-women cast Willow-floures away,
Because they hinder Child-byreth with delay.

Here the Autho^r rehearsing thre things of Willow, saith.

First, the iuyce thereof, powdred into ones Eare, killeth wormes : by reason of the Astringent and drying thereof, and after Auicen, Nothing is better to heale all mattering at the Eares, then the iuyce of Willow-leaues.

Secondly, the rinde of Willows, sodde in Vinegar, taketh away Warts. And Auicen saith: Willowe ashes with vinegar, drieth vp Warts by the roots : by reason of the ashes vehement drying. Yet to destroy Warts, nothing is better then

To kill
wormes.

Ani. 2. can.
capit. de
Salices.

voide
urres.

then to rubbe them with Purflaine. This the property, and not the quality of Purflaine doth, after Auicen.

Thirdly, Willow-flowers, and the iuyce of the fruit thereof, letteth the byrth of a Childe: for through stipticitie and brought thereof, it causeth the Childe to be bozne with great paine.

Auic. 2. can.
cap. de por-
rulaca.

*Confortare crocus dicatur latificando,
Membrarū defecta confortat. epas reparando.*

Saffron doth glad the heart, being sicke and ill,
But yet too much, endangereth to kill.
Defectiue members, it doth comfort kindly:
And next, restores the Lyuer very friendly.

Here the Authoꝝ saith, that Saffron comforteth mans bodie, in gladding it. But knowe withall, that Saffron hath such a propertie, as if one take more thereof then hee ought: it will kill him in reioycing or laughing. Auicen saith: That to take a dramme and a halfe, will kill one in reioycing.

Of Saffron.

Secondly, Saffron comforteth defectiue members, and principally the heart. It comforteth the stomacks, with the stipticitie and heate thereof: and for the same cause restozeth the Lyuer, for it will not suffer the lyuer to be dissolued. Yet to vse it ouermuch, induceth parbreacking, and marreth the appetite. Of this Auicen warneth vs, saying: It causeth parbreacking, and marreth the appetite, because it is contrarie to the sharpnes in the stomacke, which is cause of appetite.

Auicen. 2.
capit. de
Croco.

Besides these properties, Saffron maketh one slape, and dulleth the wits, & when it is drunke with Wine, it maketh one drunke: it clenseth the eyes, and letteth humoꝝ to flow to them, and maketh one breathe well: it styppeth to carnall lust, and maketh one to vyne well.

*Reddit fecundas premansum saepe puellas,
Isto stilantem poteris retinere Crurem.*

¶

Leekes

Leekes, if their proprietie is not belyde:
To make young women fruitfull, hath bene tride
Beside, they stint the bleeding at the nose:
In greatest violence, as some suppose.

Here the Autho^r, reciting two commodities of Leekes, saith that often eating of Leekes, maketh young womē fruitfull, by reason, as Auicen saith. Leekes dilate the Matrice, and taketh away the hardnesse thereof: which letteth the Conception.

Secondly, Leekes stint bleeding at the Nose, as Auicen saith: and any other effects of Leekes are rehearsed, at *Alia, Nux, &c.*

*Quid piper est nigrum, non est dissoluere pigrum,
Flegmata purgabit, digestiuamq; inuabit.
Leucopiper stomacho prodest, tussisq; dolori,
Vile praeueniet motum febrisq; rigorem.*

Blacke-Pepper, in dissoluing is not slowe,
But quickly purgeth Flegme, as many knowe.
Beside, 'tis very good to helpe digestion,
When other things may faile that are in question.
White-Pepper, to the stomacke comfort sends,
And from the Cough it many wayes defends.
For diuers griefes it yeeldeth good preuention,
And with a Feauer stands in stout contention.

Here the Autho^r declaring many commodities of Pepper, saith
First, blacke Pepper, through the heate and dziness thereof, loseth quickly: for it is hote and drie in the third degree.

Secondly, it purgeth fleame, for it draweth fleame from the inner part of the body, and consumeth it. Likewise it avoideth fleame out, that cleaueth to the Wyest and stomacke, heating, subtilizing, and dissoluing it.

Thirdly, it helpeth digestion. And Auicen saith: That
Pep-

Pepper digesteth and causeth appetite: and specially long pepper, which is wholsomer to digest raw humors, then either white or blacke, as Galen saith.

Auic. 2. can.
cap. de Pi-
pere.

Secondly, he declareth 5. wholsom things of white pepper.

First, White pepper comforteth the stomacke: for Galen saith: That it comforteth more then the other two. And Auicē saith: That white pepper is more wholsome for the stomacke, and more vehemently doth comfort.

Galen. 2. de
reg. sanita-
tis cap. 7.
Au loco
preal.

The second is: Pepper is specially wholsome for the Cough, that commeth of cold flegmaticke matter: for it heateth, dissolueth, and cutteth it. And Auicē saith: When Pepper is ministred in Electuaries, it is wholsome for the Cough, and aches of the brest.

Thirdly, white Pepper is wholsome for the ache, and that is to witte of the brest, and ventuous paine. And for that, all pepper is good: for all Pepper is a diminisher and a boyder of winde. And Auicē saith: That white Pepper and long, is wholsome for pricking ache of the belly, if it bee drunke with honie, and fresh Bay-leaues.

Against the
Belly-ache.

Fourthly, Pepper withstandeth the causes of a colde Fever, for it digesteth and heateth the matter.

Fifthly, Pepper is wholsome for a shaking Fever, by reason that the heate of the Pepper comforteth the sinews, and consumeth the matter spread on them. And Auicē saith: In rubbing, it is made an ointment, which *Unguentum* is wholsome against shaking. These five properties are ascribed to the other kinds of Pepper, as Auicē saith. And besides these effects; Pepper heateth the sinewes and braines of mans body: it mundifieth the lights, and a little prouoketh the vrine, but much looseth the belly, as Auicē saith.

There be three sortes of Pepper: white Pepper, called Leucopiper, long Pepper, called Mocropiper, and blacke Pepper, called Melancopiper. It is called white pepper, that is very greene and moyst: And when it is a little dyed, and not perfectly ripe, it is called long Pepper. But when it is perfectly ripe, it is called Blacke-pepper.

*Et mox post escam dormire nimis q̄, moueri,
Ista granare solent, auditus ebrietas q̄.*

If after meate wee fall to sudden sleepe,
Our foode from all digestion it doth keepe.
Ouer-much mooning is as hurtfull too,
And Drunkenness doth mosse of all endoo,
In all these, let vs vse discrete forbearing,
Being enemies, that doe offend our hearing.

Here the Authoꝝ reciteth thre things that grieue the hearing.

Hurtfull to
the hearing.

The first is, immediate sleepe after meate, and that is, if one eate his fill. For the immediate sleepe will not suffer the meate to digest, and of meat vndigested, are engendred grosse vndigested fumes, which with their grossenes stoppe the conduites of hearing: and they engrosse and trouble the spirites of hearing.

The second is, too much mooning after meate, so that also letteth Digestion, and the vs shutting of the stomacks mouth: by reason, that then the stomacks mouth closeth not so easily, as by a little walking, whereby the meat descendeth to the bottom of the stomacke. For when the stomack is not that, many fumes ascend to the head, that grieue the hearing.

Ani. 4.3. ca.
2. de conse.
sanit. auric.

The third is drunkenness, whereof many fumes and vapours are engendred, which ascend to the head, and the organ of hearing, and troubleth the spirite thereof, and grieneth the hearing. And Drunkenness doth not only hurt the hearing, but also the sight, and all the senses, for the same cause as is befoze said.

There be three things, as Auicenn saith, That hurt the eare, and other senses, lothing, repletion, & sleepe after refection: and some text hath this verse, *Balnea, sol, vomitus affert, repletio, clamor.* Which things grieue the hearing, but specially great noyse. For Auicenn saith, If we wil heare well and naturally, we must eschew the Sonne, laborious bayning, vomit, great noyse, and repletion.

Meo

*Melus, longa fauces, vomitus, percussio, castus,
Ebrietas, frigus, tinnitum causat in aure.*

Long-fasting, vomiting, and sudden feare,
Are hurtfull to the organ of the eare.
Blowes, falles, and Drunkenness are euen as ill,
And is so colde, beleue me if you will.
Such as would noyses in the eare preuent,
To shun all these, thinke it good document.

Here the Authoꝝ reciteth seuen things, which cause a humming and a noyse in ones Eare.

The first is, feare, especially after some motion. The reason is, because in feare, the spirites and humours craps inward toward the heart suddenly, by which motion, ventositie is lightly engendred, which entering to the Organ of the hearing, cause the tinging and ringing in the eare. By corporall moving also, humours and spirites are moued, of which motion, ventositie is lightly engendred, which comming to the Eares, causeth ringing. For ringing is caused, thzough some mouing of the vapor or ventositie, about the organ of the hearing, mouing the naturall aire of those Pipes or Organes, contrarie to their naturall course.

The second thing, is great hunger, Auicenna sheweth the reason, saying: That this thing chaunceth through humours Aui. 4. 3.
cap. 9. spread, and resting in mans bodie. For when nature findeth meate, shee is conuerted vnto them, and that resolueth and moueth them.

The third is vomiting: for in vomiting (which is a laborious motion) humours are specially moued to the head. In token whereof, wee see the Eyes and Face become red, and the sight hurt. And thus also by vomiting, vapors and ventosities are some mooued to the organ of the hearing.

The fourth is, beating about the head, specially the eares, for thereby chanceth vehement motion of naturall aire being in the organ of the hearing. For when any member is hurt,

Nature immediately sendeth herto winde and bloud, which t wo be the instruments of nature, by which then motion is caused in the eare.

The first is falling, specially on the head, for the same cause that is shewed of beating. And of a fall (whatsoever it be) a moving of the humors is caused in the bodie.

The first is drunkennesse: for Drunkennesse filleth the head with fumes and vapours, which approaching to the organ of the hearing, troubleth it, and maketh a noise in the Eare.

The seventh is cold, for by great cold, the organ of the hearing is sabled wherefoze of a small cause by cold, ringing in the eare chaunceth, for great cold causeth ventosities.

And ringing in the eares chaunceth not onely by these causes, but also of many other, as ventositie engendred in the head, and therein mooued, or else by some matter engendred in the head, or else by motions of ventosities, chauncing oftentimes in the opening of the eare, as they that haue an Ague: or by the great repletion of the bodie, and most especialy of the head, or by some clammie matter resolued into a little ventosity, or by medicines. Whose propertie is, to retaine humours and ventosities in the partes of the braine, as saith Auicen.

*Balnea, Vina, Venus, ventus, piper, allia, fumus,
Porri cum Cepis, lens, Fletus, Faba, Synapis.
Sol, coitus, Ignis, idus, acumina, puluis,
Ista nocent oculis, sed vigilare magis.*

Bathing. Wine, Women, boystrous winde,
To harme the Eye-sight alwayes are inclinde.
The like doth Pepper, Garlicke, dusting smoke,
Leckes, Onyons, Lentills, drawe the sight aslope,
And dimmes it, as Beanes doe. Such as vse weeping,
I would not haue mine eyes in their moyst keeping.
Mustard, and gazing much against the Sunne,

The sight thereby is vtterly vndone.
 The violence of Lust in hore desire,
 Spoyles them outright, and looking on the fire.
 Extremitie of labour hurts the eye,
 And the least blowes, bloud-shot it instantly.
 Tarte and sharpe sauces needes offend them must,
 As also walking in a windie dust.
 The last is too much watching; these belieue me,
 Auoyde, and then thine Eye-sight will not grieve thee.

Here the Autho^r rehearseth one and twenty things, hurt-
 full to the Eyes.

The first is, Baining o^r Bathing, whether it be moyst o^r
 drye, called Hote-houses. For baining greatly heateth the
 Eyes, and so hurteth the complexion: for the Eyes be natu-
 rally colde, and of the nature of water.

One and
 twentie
 things hurt
 full for the
 eyes.

Secondly, Baining dryeth and resolueth the subtile humi-
 dities of the Eyes, with which the sighty spirits that are fie-
 rie, should be refreshed and tempered. This hath made ma-
 nie blinde i. i. Almane, whereas they vse many Baines and
 Hote-houses. Like as in Holland are more Leapers, then
 in any Countrey, onely by fault of good gouernance.

The second is, Wine immoderately taken: for that fee-
 bleth the eyes and sight, by reason that it filleth the head with
 fumes and vapours, which dull all the wits.

The third is, ouer much carnall-copulation, which all Phi-
 sicians say, feebleth much the sight. And Aristotle noteth the
 cause: For by Carnall-copulation, that that is behouefull
 for the Eyes, is taken away. There must be in the Eyes
 moyste waterish subtiltie, which soztifieth the visible spirits.
 For the Eye is naturall moyste. And therefore Aristotle
 saith: That our Eyes be of the nature of water. But when
 naturall moystures are drawen and boyded out, the bodie
 wareth drye, and withereth away: the Eyes then lose their
 proper nature, which they retaine and keepe by humiditie,
 and not without a cause: for by fiery spitties (which are in
 mouing)

Arist. 4. part.
 problema.

Arist. de in-
 sensu & sen-
 sato. & v. d.
 animalium

moving) the sight would banish away, ere that it were recovered with moisture.

Thus it appeareth plainly, that Carnall copulation, by drawing away the moistnes, dyeth by the superiour parts of man, whereby the quicke sight is hurte.

Hyppo. aphor. illo.

The third is winde, and specially the South-winde. For Hypocrates saith: The South winde is mystic, and dusketh the eyes: for that winde filleth the head with humidities, which dull the wits, and darke the sight.

Aultrini
Blautus. &c.

The fifth is Pepper, which through the sharpnesse thereof, engendreth fumes that bite the Eyes.

The sixt is Carlike, which also hurteth the Eyes, through sharpnesse, and vaporousitie thereof, as is said at *Allia, Nux, Ruta, &c.*

The seauenth is smoke, which hurteth the Eyes, through the mordication and drying thereof.

The eight is Leakes: for by eating of them, grosse melancholy fumes are engendred: whereby the sight is shadowed, as is before said, at *Allia, Nux, Ruta, &c.*

The ninth is Dragons, the eating of which hurteth the Eyes, through their sharpnesse.

The tenth is *Lens* or *Lintels*: The much eating whereof, as Auicen saith: Dusketh the sight, through the vehement drying thereof.

The eleventh is too much Weeping, which weaketh the Eyes, for it causeth debilitie retentive of the Eyes.

The twelfth is Beanes: the vse whereof engendreth a grosse melancholy fume, darking the visible spirits, as Leakes do: and therefore the eating of Beanes, induceth dreadfull dreames.

The thirteenth is Mustard, the vse whereof sableth the sight, through his tartnesse.

The fourteenth, is to looke against the Sunne: and that is, through the vehement splendour and brightnesse thereof: whereby the sight is destroyed, as appeareth by Experience. For the vehement sensibleness of a thing, not proportioned to mans

mans sense, as the Sunne beames, corrupt mans sense.

The sixtenth is, too much Carnall-copulation, and specially after great feeding or repletion, or after great voyding or emptiness: but this is already declared.

The seventeenth is fire, the beholding whereof, causeth vehement dizenesse in the Eyes, and so hurteth the sight: and also the brightnesse thereof hurteth the Eyes. And therefore we see commonly, that Smithes, and such as worke before the fire, be red eyed and fable sighted.

The eighteenth, is great labour: for that also dyeth vehemently.

The nineteenth, is smiting vpon the Eyes, which hurteth the sight, for it maketh them bloud-spotts, and troubleth the visible spirites, and otherwhile ingendreth Impostumes.

The twentieth, is too much vse of tartre or sharpe things, as Saunces: and that is, through the tartnesse of fumes, of them engendred.

The twentieth is dust, or walking in dustie places: in which, dust flyeth lightly into the Eyes, and dusketh the sight.

The one and twentieth (and aboue all other hurtfull to the Eyes and Sight) is too much Watching: For too much watching induceth too much drowlines in the Eyes: & generally, all repletions hurte the Eyes, and all that dyeth by Nature, and all that troubleth the bloud, by reason of saltnes or sharpnes. All Drunkennesse hurteth the Eyes: Vomiting comforteth the Sight, in that it purgeth the stomacke, yet hurteth it, in that it droweth the matters of the braine to the Eyes: and therefore if it bee needefull to cast, it must be done after meate, and without constraining.

Also, Too much sleepe incontinent after meate, and much bloud-letting: and namely, with ventosities, hurteth the sight, as Auicen saith.

*Feniculus, Verbena, Rosa, Chelidonia, Ruta,
Ex istis fit aqua, qua lumina reddit acuta.*

Of Fenell, Veruein, Roses, Celendine,
With lewe among them, water filled fine,
They are most wholsome for to cleare the eyen.

Here the Authoꝝ reciteth five Hearbs, whose water is very wholsome for the sight.

To cleanse
the eyes.

The first is Fenell: Whose iuyce put into the Eye, sharpeneth the sight, after Rasis.

The second is Veruein, wherof the water is of many Physicians put in receits, wholsome against soreness of sight.

The third is Rose-water, which doth comfort the living spirits and sight.

The fourth is Celendine, whose iuyce is citrine, it is called Celidonia (that is,) giuing celestiall gifts.

The fift is Rue, the water of these Hearbes is wholsome for the sight, as Physicians commonly say.

Anic. 3. tar.
4. ca. 4.

*Sic dentes serua, porrorum collige grana,
Ne careas iure cum iniquis simul ure
Sicq; per embolium Fumumq; cape dante remotum.*

To cure the Tooth-ache, take the seed of Leekes,
When that fell paine annoyes, and swelles the cheekes:
But seede of Henbane must be mixt among,
And burne them both to make the smoke more strong.
Hold thy mouth ore, and so receiue the fume,
The paine it flakes, and wormes in Teeth consume
If through a Tunnell you the smoke assume.

Here the Authoꝝ reciting certaine Medicines for the tooth-ache, saith.

For Tooth-
ache.
Au. 2. can.
p. de por-

Leke-seede and Venbane burned together, is good for the Tooth-ache. But they must be ministered on this wise. The iuyce of Venbane with the Leke-seede must be burned together, and the smoke must be receiued through a funnell on the side that the ache is.

The

The vertue of the Hen-bane, taketh away the feeling of the paine. And the vertue of the Lecke-seede-sume, killeth the Wormes, which otherwise liuing in the concauities of the teeth, causeth intollerable paine, as Auicen saith.

*Nux, oleum, frigus capitis, anguillaq; potus,
Ac pomum crudum faciunt hominem forerancum.*

Nuttes, Oyle, and cold, which strikes into the head, Ecles, and raw Apples, drinking late towards bed: By all these, hoarsenesse in the voyce is bred.

This Text declareth first causes of Hoarsenesse.

The first is eating of Spits, for Spits drie much: & therefore they exasperate the voyce, and make it like a Cranes voyce.

The second is Oyle, the vse wherof may engender Hoarsenes: for some parts therof cleaue fast to the pipe of the lights, causing hoarsenesse. Secondly, it maketh Cholericke folke hoarse, by reason that in them the Oyle is lightly enflamed, and so the inflammation causeth exasperation and hoarsenesse: but the first cause seemeth better.

The third is colde of the head. For colde of the head both presse together the braine, whereby the humours descend toward the throte, and pipe of the Lights, and induceth hoarsenes, through too much moistnes of the pipe.

The fourth is eating of Ecles: for the eating of them multiplieth clammye flegme, which comming to the Lights, sticke there still, and caue hoarsenesse.

The fift is ouer-much drinking, specially toward Bedde. For then the beheiment wetting of the pipe of the lights, doth chiefly cause hoarsenes of the voyce, as all Physicians say.

The sixt is raw Apples: for by reason that they be rawe, they increase flegme, and if they bee not ripe, but sharpe and sower, they make the throte rough.

Ieiuna, vigila, caleas dape, valde labora.

*Inspira calidum, modicum bibe, comprime flatum,
Hæc bene tu serua si vis depellere reuma.
Si fluat ad pectus discatur reuma catarrus.
Ad fauces branchus, ad nares esto corisa.*

Vse fasting, watchings, if the Rheume possesse thee,
Hote meates and drinkes auoyd, they not redresse thee.
Labour thy bodie, and thy breath restraîne,
Inspire warme aire, if the Catharre doe paine.
Beware of drinking much, it doth offend,
These (gainst all Rheumes) to thee I doe commend.
To know these Rheumes, this is an obseruation,
If to the brest they flowe in exaltation.
Th'are calde Catharre. But running through the nose,
It's called Corisa: Others say, the pose.
When by the necke it doth it selfe conuay,
They tearme it *Branchus*, as Physitians say.

For the
Rheume.

Here the Autho^r declareth 7. things that cure the Rheume.

The first is, abstinence from meate, or fasting, for there by the matter is diminished, because abstinence dryeth, and the matter is better ryped and consumed: For when nature findeth no matter of sode whereon she may worke, she worketh on Rheumatike matter, and consumeth it, and the head is lesse filled therewith. Wherefore Auicen saith: That a man hauing the *Catarrhe* or the *Pose*, should take heede that hee fill not himselfe with meates.

The second is *Watch*, for watching dryeth the *Waine*, and withstandeth that the vapors ascend not to the head.

The third is hot meates and drinks: for with their heate, the colde water of the Rheume is digested.

The fourth is to labour much: For thereby the matter Rheumatike is consumed, by reason that much labour dryeth vp all superfluities of the bodie. But in steede of *Valde*, some texts haue *Vesse*. And then the sentence is, that warme garments is wholsome for the Rheume, specially when it cometh by colde matter.

The

The first is, inspying of hote ayre, and specially if the Catarre procede of colde matter : for by breathyng of warme ayre, the matter is warmed and tyed.

The first is, to drinke little, and to endure thyrst : for thereby the Rheumatike matter is consumed : For little Drinking filleth not the head, as much Drinking doth.

The seventh is, to hold ones breath, for that is specially good in a Catarre, caused of a cold matter : By reason that this holding of the breath, heateth the parts of the Brest : & so the cold flegmatike matter causing the Catarre, is better digested Aur. loco
preal.

Auicenn rehearsing these things, saith : It behoueth to keepe the head warme continually. And also it must be kept from the winde, and namely that of the South. For the South wind repleteth and maketh rare : but the North wind constraineth. And he must drink no cold water, nor sleep in the day time. He must endure thirst, hunger, & watch as he can : for these things (in this sicknes) are the beginning of health.

Furthermoze, Rasis biddeth him that hath the Rheume: To beware of lying vpright : For by lying vpright, the Rheumatike matter floweth to the hinder parts of man, whereas be no manifest issues, whereby the matter may auoyd out. Therefore it is to be feared, least it flows to the sinewes, and cause the Crampe or Palsey. Rasis. 3. al.

And likewise he ought vtterly to forbear wine : for wine is vaporous, and in that it is very hote, it dissolueth the matter, and augmenteth the Rheume. And likewise he must not stand in the Sunne, or by the fire, for the Sunne and the fire loose the matter, and augment the Rheume.

In the last two verses, the Authour putteth difference betwixen these 3. names, *Catarrus*, *Branchus*, and *Corisa*. And the difference standeth in the matter flowing to one part or another of the body. When the matter runneth to the brest parts, it is called *Catarrus* ; when it runneth by the Pose, it is called *Corisa* ; when it runneth by the necke, it is called *Branchus*. But this word Rheume doth note and signifie generally, all manner of matter, flowing from one member to another.

*Auripigmentum, sulphur miscere memento,
His decet apponi calcem commisce saponi.
Quatuor hac misce, commixtis quatuor istis:
Fistula curatur, quater ex his si repleatur.*

Auripigmentum, which some *Arsenicke* call,
Remember to mixe Brimstone therewithall,
White lime and Sope: these foure, by way of plaister,
Are able any *Fistula* to maister.
Obserue these foure then, if thou wouldst be cur'd,
Many (thereby) of helpe haue bene assur'd.

Here the Autho^r rehearsing a curable medicine for the *Fistula*, saith. That a Plaister made of *Auripigmentū*, *Brimstone*, *White Lime*, & *Sops* mingled together, healeth the *Fistula*. Because these things haue vertue to drie & mundifie: which infections are requisite in healing a *Fistula*. *Placarius* saith: *Auripigmentū*, is hot & drye in the fourth degree: it dissolueth and draweth, consumeth, and mundifieth. *Brimstone* and *Sope* (as he saith) are hot and drie, but *Brimstone* is more vehement, because it is hot and drye in the fourth degree, but *Sope* is not. *Auicen* saith: That *Lime* washed dryeth without mordication, and maketh more steddie.

The *Fistula* is a running-soze, which auoydeth matter more or lesse, after the diuersity & course of the mone. *Auripigmentū* is that which graues saltē brasse & mettals withall in stone.

*Ossibus ex denis his centenisq, nomenis,
Constat homo, denis his dentibus, & duodenis,
Ex trecentenis decies, sex quinquēq, venis.*

The Bones, the Teeth, and Veynes that are in Man,
The Author here doth number, as hee can.
Two hundred nineteene Bones agree some men,
Two hundred-forty eight, saith *Auicen*.
Numbering the Teeth, some, two and thirtie holde,
Yet foure of them by others are controlde.

Be.

For the
Fistula.

Because some lacke those Teeth stand last behinde
In child-hood. Others, till their greatest age they finde.
The Grinders, and Duales, *Quadrupli*,
And them aboute, beneath called *Canini*,
That grinde, that cut, and hardest things doe breake,
And those cal'd *Sensus*, Nature these bespeake
To grinde mans foode. The veynes in Man wee counte,
Three hundred sixtie five, which fewe surmounte.

Here the Authoꝝ numbꝛeth the Bones, *Teeth*, and veynes
in Mans bodie.

First, he saith, there be *CCix*. Bones: yet after the Doc-
tors of Physicke, Hyppocrates, Galen, Rasis, Auerroes, and The num-
ber of
Bones.
Auicen, the Bones in Man be *CCxlviii*. And though here
in be variance, yet there is a Heister of Physicke that saith,
Ossa ducenta sunt, atq; quater duodena.

Secondly, the Authoꝝ saith, that a Man most commonly
shoulde haue *xxxii*. *Teeth*. But yet it chaunceth, that some The num-
ber of
Teeth.
lacke foure of the last *Teeth*, which be behinde them, that we
call the Grinders, and those haue but *xxviii*. *Teeth*. Some
lacke those foure last *Teeth* in Childe hood onely: some other
lacke them till they be very olde, and some all their life.

Here is to be noted, that after Auicen, The two fore-
most teeth be called *Duales*, and two on either side of these
twaine, be called *Quadrupli*. There bee two in the vpper
iawe, and two in the nether: all these Teeth be ordained to
cut, and therefore some call them Cutters, and specially the
Duales. Pert vnto these *Quadruples*, are two *Teeth* above,
and two beneath, Called *Canini*, whose office is to breake
hard things. After these, be foure other on eyther side, called
Grinders, foure above, and foure beneath. After these, some
haue a *Teeth* called *Sensus*, on eyther side, and as well above
as beneath: These also are ordained to grinde mans meate.
And so the whole number of the *Teeth* is *xxxii*. or else *xxviii*.
in them that haue not the *teeth* called *Sensus*. There is then
foure *Duales*, and foure *Quadruples*, foure *Dog-teeth*, six-
tene

faine Grinders, and foure Sensus.

Thirdly, the Texte saith, that there is in man CCCIrb. voyes, as appeareth in the Anathomie.

*Quatuor humores in humano corpore constant,
Sanguis cum cholera, flegma, melancholiaq;
Terra melan. aqua fleg. & aer sanguis, choler igni.*

Foure humours in mans body alwayes are,
Bloud, Choler, Flegme, Melancholie. And compare
These, vnto those foure seuerall Elements,
Whereof they are continuall presidents.
To Earth Melancholie, to Water Flegme,
The Ayre to Bloud; Choler to fire extreame.

Here the Authoz declareth the foure humours in man, as
Bloud, Flegme, Choler, and Melancholie. And shewing
the nature and complexion of them, he compareth each to one
of the foure Elements.

Melancholie is colde and drye, and so compared to the
Earth, which is of like nature.

Flegme is colde and moyst, and so compared to water.

Bloud is hote and moyst, and so compared to the ayre.

Choler is hote and drye, and so compared to the fire.

These things are declared in these verses.

*Humidus est sanguis, calet, est vis acris illi,
Alget, humet, flegma, sic illi vis fit aquosa.
Sicca calet Cholera, sic igni fit simulata.
Melancholia friget, siccatur quasi terra.*

The Bloud is hote and moyst, like to the ayre,
And therefore therewith carryeth best compare.
Flegme colde and moyst, euen in his chiefeft matter,
Bearing his best resemblance with the Water.
Sullen is Melancholie, colde and drie,

And

And to the Earth it selfe doth best applye.
But Choler being hote and drye, desires
To meete (hee cares not) with how many fires.

For a further knowledge, know beside, that after *Anicen*,
There be foure humors in mans body, Bloud, Flegme, Cho-
and Melancholie, as is saide.

The best of them is Bloud: First, because it is the matter
of mans spirits, in whom consisteth mans life & operations. Au. 1. doc. 4
cap. 1.
Secondly, because it is comfortable to the principles of mans
life, it is temperately hote and moist. Thirdly, because it re-
storeth and nourisheth the bodie, more then the other hu-
mors. And it is called the treasure of Nature: For if it be
lost, Death followeth forthwith.

Next to bloud in goodnes, is Flegme. First, by reason
that if neede be, it is apt to be turned into bloud.

Secondly, because it is very neere like humiditie, which
is as the foundation of life.

After Flegme in goodnes, is Choler, which is partner with
naturall heate, so long as it keepeth conuenient measure.

Then followeth Melancholy, as dregs and durte, remoou-
ed apart, from the principall of life, as enemy to ioy and
liberalitie, and of neere kindred to age and death.

Secondly, note, that in the diuision of Humors, there are
two kindes of Bloud, (that is to say) naturall and unnatu-
rall. Naturall bloud, that is to say, Veyne bloud, which is
ruddie and obscure; and Arterie bloud is ruddy and cleare,
without ill sauour, and (in comparison of other humors) it is
very swete. Of unnaturall is two sortes, the one is unnatu-
rall in quantitie, that is to say, which is changed from good
Complexion in it selfe, or else by mingling of another humor.

There is another unnaturall bloud, which (through min-
gling of other humours) is ill, both in qualitie and substance,
quantity, and in proportion of the one to the other. And this
is double, for the one is not naturall, by mingling of an ill hu-
mor that cometh to him from without. The other is unnatu-
rall, by mingling of an ill humour, engendred in the selfe
bloud;

Bloud; as when part of the bloud is putrified, and the subtiler part thereof is turned into Choler, and the grosse part into Melancholie: or else into Choler, or the Melancholie, or else both remaineth in the bloud.

And this vnnaturall bloud, by mingling of an ill humoꝝ, varyeth from naturall bloud many wayes.

First in substance: for it is grosser and tougher, with melancholy mingled therewith: or else it is more subtiler, when watrishnes or citrine Choler is mingled therewith.

Secondly in colour: for sometime when flegme is mingled therewith, it inclineth to whitenesse, or through Melancholie to blacknesse.

Thirdly in sauour: for by mingling of putrified humoꝝ, it is more stinking, or else by mingling of rawe humours, it hath no sauour.

Fourthly in talage, for by mingling of Choler it inclineth to bitternesse, and by Melancholie to sowernesse, or the flegme of vnsauourinesse.

Also of flegme there be two kinde, naturall and vnnaturall. Naturall is that which (within a certain space) will be bloud, for flegme is vndigested bloud.

There is another spise of flegme, which is swæte, and somewhat warme, if it be compared to the bodily heate. But comparing it to the ruddy bloud & Choler, it is colde. flegme is naturall white: and this is called swæt flegme, extending this name swæte to all the talages, delighting the taste: for otherwise the naturall flegme is not swæte, but vnsauorie and waterish, and very nere the talage of water. And to this flegme, Nature hath not given a proper Mansion, as she hath done to Choler and Melancholie: but Nature maketh it run with the bloud, for it is a very nere similitude to bloud.

And of this flegme there be two necessities, & one vtilitie.

The first necessitie is, that it be nere the members, so that their vertue may digest it, and turne it into Bloud, and that the Members by it may be nourished, when they haue losse their naturall sode: (that is for to say) good bloud, through

restraint of material blood, which restraint is caused through the stomacke and liuer, though some cause accidentall.

The second necessity is, that it mingle with the blood, and make it apt to nourish the members of flegmaticke complexions, as the Brain, and such: for that which must nourish these members, must be well mingled with flegme.

The vtilitie of flegme is, that it moisten the ioynts and members that moue much, least they ware drye, though the heate that commeth of their mouing and rubbing.

Unnatural flegme may be deuided, first into the substance, and to some therof is *Musculaginosum*, and that is flegme, (to ones seeming) diuers, for in some part it is subtil & thin, and in some other grosse and thicke: is called *Musculaginosum*, because it is like *Musculages*, drawen out of sides.

There is an other flegme, that appeareth equall in substance: that is, in subtiltie and grossenelle to ones seeming, but for a truth, it is diuers in euery place, this is named Raw flegme, and this increaseth in the stomacke and entrailes. And to auoyd it out of the stomacke, *Hippocrates* biddeth vs, To cast twise a moneth, and to auoyde it out of the guts: Nature hath ordained Choler, to turne it from the chest of the Gall to the entraile *leuium*, and so forth to the lower guts, to scowre away the flegme from the brimmes of the Entrailes, and cause it to descend downe with the other dregges and filth.

Sometimes this flegme is increased in the veynes, specially of old folkes, by diminishing of their digestion, and there remaining, is (by little and little) augmented and engrossed, and hurteth Nature, which cannot (by the veynes thereto ordained) auoyd it out. Yet it doth all that is possible, to keepe it from the heart, and other inward members, and driueth it to the outward members, and specially to the Legs: for by the heauinesse therof, it draweth naturally to the lower parts of man. And this is the cause why old folks legs are swollen, and that if one presse downe his finger therein, there tarry-

eth a hole, specially towards night, most in fat folks, and such, as were wont to be nourished with moyste meats.

There is an other spice of flegme very subtile and watrissy like unto water, and somewhat thicke: this flegme is often mingled with their spittle that haue ill digestion, and of those that be great Drinkers: it remoueth from the braine to the nose, as it is wont in the beginning of the pose, and when by decoction and boyling in a man it becommeth grosse, it is turned into flegme, grosse, white, and muscilage.

There is another flegme, grosse and white, called *Gypsum*, the subtile parts of this flegme is dissolved through long boiling in the ioynts: and the grosse nesse thereof remaineth in the ioynts as hard as stones. This flegme engendzeth the Colicke incurable.

There is another flegme, thick, and grosse, like to the melted glasse, in colour, clamminesse, and weight.

Secondly, vnnaturall flegme differeth in Wallage: for there is certaine flegme that is swete, which is by mingling of blood with flegm. And vnder this is contained the vntuous flegm, which is engendzed by mingling vntuous blood & flegm.

There is another manner of vnsauory flegme, caused of rauenesse, as certainly glassy flegme.

There is another salt flegme, caused by mingling of choler. And this is moze biting, drier, & lighter then any other flegme though the choler mingled therewith, which is drie, light, and sharp. And this flegme is often found in their stomacks, that be flegmatike, that drinke much strong wine, & that vse salte and sharp meats; because it cleaueth to the stomack, and causeth otherwhile thirst intolerable: and running by the guts, it sometime cleaeth them, and causeth the blood mensin: and in the fundament oftentimes induceth strong costiuenesse.

There is another flegme, that is sharpe, by mingling, of sharpe Melancholy therewith: and sometime through boyling of flegme, as it chanceth in the sweet iuyces of fruits, that first boyle, and after ware ripe. And this flegme appeareth oftner in their stomacks, that digest ill then in other parts: for naturall Choler floweth to the mouth of the stomacke, to stirre
by

by the appetite, which descending downward sometime mingled with flegme, maketh it slower, and this is perceived by slower belchings. And otherwhiles this flegme is engendred in the stomacke, by boyling with a weake heate.

There is another flegme, called *Pontike*, which is sometime caused by mingling of pontike Melancholie. But this is seldome, by reason that pontike melancholy is very scarce. It is sometime caused through vehement colours thereof, whereby the moistnes thereof is congeled, & somewhat altered to earthlines, and thereupon commeth no weake heate, which causing it to boyle, should conuert it into sharpnesse: nor no strong heate, which digesting it, should turne it into bloud.

There be two kindes of Choler, naturall and unnaturall.

Unnaturall Choler is the same of bloud, whose colour is ruddy and cleere, that is citrine, in the last degree of citrines, as Saffron heads, and it is light and sharpe: and the hotter, the more redder it is. And after this choler is engendred in the head, it goeth with the bloud into the veynes, the other goeth into the purse of the gall.

The part that goeth with the bloud, entreteth therewith both for necessity and profit. It is needfull that it mingle with the bloud, to nourish the cholericke members. It is becomfull that it make the bloud subtiler, and cause it to enter into the veines.

The part that goeth to the purse of the gall, goeth thither for necessity and profit. The necessity is double. The one is needfull for all the body, to mundifie it from cholerick superfluities. The other necessity is in respect of the galls purse.

The profite also is double. The one is, to wash the Entrails from dregges and clauing flegme cleanning to them.

The other is, to wash the guttes and Puscles, that they may feele the thing that hurteth them, and voyde all other filthines. The profite of this is, that the cholike chaunceth oftentimes, by stopping of the hole that commeth from the purse of the gall to the guttes.

Unnaturall choler is double. For one is unnaturall, through outwarde cause mingled therewith. The other is unnaturall

surall, though a cause in it selfe, for the substance thereof is not naturall.

Choler vnnaturall though an outward cause, is another knowne and famous: and it is that that flegme mingled with, and it is called famous or notable, by reason that it is often engendred. And of this kinde of Choler commeth the third, that is well knowne. There is another that is lesse famous, and that is it wherewith Melancholy is mingled.

Famous Choler is either citrine, and engendred by mingling of subtil flegme, with naturall choler, or else it is yolkie, like to the yolks of Egges, and is engendred by mingling of grosse flegme with naturall choler.

Choler of lesse fame is caused two wayes. One is, when the Choler is burned in it selfe, and turned to ashes, from which the subtil part of the Choler is not separated, but mingled therewith, and this Choler is the worst. Another is, when Melancholy commeth from without, and mingled with the Choler. And this Choler is better then other, and is ruddie in colour, it is not clere nor flowing, but moze like to beynne blood. This vnnaturall choler, hauing his own proper substance, without mingling of any other humors, is often engendred in the liuer, by reason that the subtilenes of the blond burneth it selfe, & turneth into choler, & grossely into melancoly.

Another choler is engendred in the stomacke, of ill meates not digested, but corrupted: or els it is engendred in the beynes by other humors. And of this choler be two kinde. For one is called Choler Prassue, like the colour of the hearbe called Prassion, which is engendred of the yolkinesse when it is burned: for burning causeth a yolkie blacknesse in the choler, which mingled with choler citine, engendzeth a greene choler.

The other is called rusty choler, like to rusty Iron, and it is engendred of Prassue, when Prassue is burned onely, till the humidity thereof be dzyed away: and of the dzyenesse beginneth to ware white. And these two last Cholers be ill, and venemous, yet rustie is the worst.

Like

Likewise there be two kindes of Melancholie, naturall and unnaturall.

The naturall is the dregges and superfluity of good blood, whose tallage is betweene swarte and pontike. And this Melancholy, when it is engendred in the Liver, is parted in two parts. Of which one entreteth with the blood, and therewith remaineth in the veines, the other is conuayed to the splene. The first part entreteth with the blood for necessity and profit. It is needfull that it mingle with the blood, to nourish the melancholy cold and drie members, as the bones.

The vtility is, to make thicke and thinne blood, to stint the superfluous running thereof, to make it strong, & to strength those members into which it must be conuerted. The other part that needeth no blood, goeth to the splene, both for necessity and profit. The necessity is double, one vniuersal throughout the body, to purge it of melancholious superfluity. The other is but particular, onely to gouerne the splene.

This melancholy is also profitable for mans body, for it runneth to the mouth of the stomacke, straining out the humidities that it findeth there, as a woman straining a colwes dugs: draweth out the milke: this vtility is double. First, it constraineth, thickeneth, and comforteth the stomacke. Secondly, by reason that the eagerneffe thereof moueth the mouth of the stomacke, it maketh one to haue an appetite to meate.

Unnaturall Melancholy is a thing burned, or ashes in respect of other humours. Of this there are foure famous kindes, though there be many not famous.

The first is ashes of Choler.

The second is ashes of flegme, & if the flegme that is burned were very subtil and watrish, then the Melancholy thereof engendred, will be salte in tallage. But if the flegme be grosse that is burned, then the ashes thereof, or the Melancholy of it engendred, enclineth to sowerneffe or ponticity.

The third is ashes of Blood and this Melancholy is salte, a lit tle inclining to sweetnesse.

The

The fourth is ashes of naturall Melancholy. And if naturall Melancholy (whereof soener it be) be subtiler, then it will be very soower. And when it is cast out vpon the ground, it berleth and saouureth of the ayre, and causeth both flies & beastes to auoide the place. But if the naturall Melancholy be grosse, the vnnaturall thereof engendred, shall not bee soower.

*Natura pingues isti sunt atque iocantes,
Semper rumores cupiunt audire frequentes.
Hos Venus & Bacchus delectant, fercula, risus.
Et facti hos bilares, & dulcia verba loquentes,
Omnibus his studiis habiles sunt ac magis apti.
Qualibet ex causa, nec hos leuiter monet ira.
Largus, amans, hilaris, ridens rubique coloris.
Cantans, carnosus, satis audax, atque benignus.*

To Sanguine men, Nature hath much commended,
First, with a iocund spirit they are attended,
Desirous to heare tales and nouelties:
Women, nor wine, they gladly not despise.
Their lookes are chearefull, and their language sweete,
For any study they are prone and meete.
No common matter kindles Angers fire,
Contentious company they not desire.
They are liberall, louing, mirthfull, and benigne,
Fleshie and fatte, capring and apt to sing.
No muddie countenance, but smiling cheare,
And bold enough, as causes may appeare.

Here the Authour, teaching vs to know Sanguine folks, sayth, that a sanguine person is naturally fat. But yet wee may not vnderstand, that sanguine folks be properly fat: For that is a token for a cold complexion, as sayth Auicenn. But they be fat and fleshie withall: for fat in sanguine persons is taken for fleshie. Auicenn sayth, That abundance of all ruddy

ruddy flesh and stiffe, signifieth a hote & a moist complexion, as a sanguine person is. For the abundance of ruddie flesh, witnesseth fortitude of vertue assimulative, and multitude of blood, that worke and ware by heat and moisture, as witnesseth Galen, saying: The abundance of flesh is engendred of the abundance of blood. For heate perfectly digesting, and the like vertue to flesh, maketh the flesh fast and stiffe. Also Auicen sayth, Every fleshie body without abundance of fat and greace, is sanguine. Whereof Galen assenteth.

Secondly, the sanguine person is merry and iocund, that is to say, with merry words, he moueth other to laugh, or else he is glad, through benignity of the sanguine humour, prouoking a man to gladnesse and iocunditie, through cleare and and perfect spiritus engendred of blood.

Thirdly, hee gladly heareth fables and merry sportes, for the same cause.

Fourthly, he is enclined to lechery, through heate and moistnesse, prouoking to carnall copulation.

Fifthly, hee gladly drinketh good Wine.

Sixtly, he delighteth to feed on good meate, by reason that the sanguine person desireth the most like to his complexion, that is, good wines and good meates.

Seuenthly, hee laugheth lightly, for blood prouoketh to laughing.

The eight is, the sanguine person hath a gladsome and an amiable countenance, through liuelinesse of colour, and fairenesse of complexion.

The ninth is, he speaketh sweetely, through amiablenesse of sanguine nature.

The tenth is, hee is apt to learne any manner of science, through liuelinesse and perspicuity of wisse.

The eleuenth is, hee is not lightly angry, and this cometh through moistnesse, abating the feruour of Choler prouoking to anger.

The last two verses recite some of the foresaid tokens,

and also some other.

First, a sanguine person is free, not comelous, but liberall.

Secondly, he is amorous.

Thirdly, he hath a merry countenance.

Fourthly, he is most part smiling, of all which the benignity of the blood is cause and prouoker.

Fifthly, he hath a ruddie colour. For Auicen sayth, That ruddy colour of the skinne, signifieth abundance of blood. And this must be understood bright ruddy colour, & not darke, such as is wont to be in their faces that drinke wines abundantly, and that vse saunces and sharp spices, for such colour signifieth Lepre to come.

Sixtly, he gladly singeth and heareth singing, by reason of his merry minde.

Seuenthy, he is fleshy, through the causes before sayd.

The eight is, he is hardie, through the heate of the blood, which is cause of boldnesse.

The ninth is, the sanguine person is benigne and gentle, through the bounty of the sanguine humour.

*Flegma vires modica tribuit, latioque breuesque,
Flegma facit pingues, sanguis redat mediocres.
Sensus hebet, tardus motus, pigritia, somnus.
Hac somnus lentus, piger & putamine maulens.
Et qui sensus habet pingues facit color albus.*

Men that be Phlegmatike, are weake of nature,
Most commonly of thicke and stubbed stature.
And fatnesse ouertaketh them amaine,
For they are slothfull, and can take no paine.
Their senses are but dull, shallow and slow,
Much giuen to sleepe, whence can no goodnes grow.
They often spee: yet natures kind direction,
Hath blest them with a competent complexion.

Here the Authour sheweth certaine properties, concerning

ning the complexion of Flegme.

First, flegmaticke folkes be weake, by reason that their naturall heate, which is beginner of all strength and operation, is but feeble.

Secondly, flegmaticke folkes be short and thicke: for their naturall heate is not strong enough to lengthen the body, and therefore it is thicke and short.

Thirdly, flegmaticke folkes be fat, because of their great humidity. Therefore Auicenna saith, That superfluous grease signifieth cold and moistnesse, for the blood and the vitious matter of grease, pearcing through the veines into the cold members, (through coldnes of the members) do congeale together, and so ingender in man much grease. As Galen saith in his second Booke of operation. He saith also: That sanguine men are middle men, betweene the long and the short.

Fourthly, flegmaticke folkes are more inclined to idleness and study, then folkes of other complexion; by reason of their coldnes that maketh them sleepe.

Fifthly, they sleepe longer, by reason of their great coldnesse, that prouoketh them to sleepe.

Sixtly, they be dull of witte and vnderstanding: for as temperate heate is cause of good witte and vnderstanding, so cold is cause of blunt wit and dull vnderstanding.

Seuenthly, they be slothfull, and that is by cold: for as heate maketh a man light and quicke in mouing, so cold maketh a man heauie and slothfull.

The eight is, they be lumpish, and sleepe long.

*Est humor colore, qui competit impetuosis,
Hoc genus est hominum, cupiens precellere cunctos,
Hi leniter discunt, multum comedunt, cito cresunt.
Inde magnanims, sunt largi, summa petentes:
Hirsutus, fallax, irascens, pro dignus, audax,
Astutus, grasilis, siccus, croceique coloris.*

Cholor, is such an humour, as aspires,
 With most impetuous, insolent desires,
 He couets to excell all other men,
 His mind outsteps beyond a Kingdomes ken,
 Lightly he leernes, eates much, and soone growes tall,
 Magnanimous, and somewhat prodigall,
 Soone moon'de to anger, though vpon no cause,
 His owne will is his reasons largest lawes.
 Subtill and crafty, seldome speaking fayre,
 A wasting vnthrif, ouergrowne with hayre,
 Bold spirited, and yet but leane and drie,
 His skinne most vsuall of a saffron die.

Here the Authour teacheth vs to know a person of Cholericke complexion.

First, he is hasty, by reason of superfluous heate, that moueth him to hastinesse, and therfore Auicen, sayth, That deeds of excessiue motion doe signifie heate.

An. 2. doc. 4.
cap. 4.

Secondly, the Cholericke person is desirous of honour, & coueteth to bee vppermost, and to excell all other, by reason that superfluous heate, maketh mans minde prone to arrogancy, and folehardinesse.

Thirdly, they learne lightly, by reason of the cholericke humour, and therfore Auicen sayth; That the vnderstanding, promptnesse, and quick agility to intelligence, betokeneth heate of complexion.

Au. 2. 1.
doc. 3. ca.

Fourthly, they eate much, for in them the heat digestiue is strong, and more resolute then in other bodies.

Fiftly, they encrease soone, through strength of naturall heate in them, which is cause of augmentation.

The sixt is, they bee stout stomaked; that is, they can suffer no injuries, by reason of the heate in them. And therfore Auicen sayth, That to take euery thing impatiently signifieth heate.

The seauenth is, they bee liberall to those that honour them.

The

The eight is, they desire high dignities and offices.

The ninth is, a Cholericke person is hairy, by reason of the heate that openeth the pores, and moueth the matter of haire to the skinne. And therefore it is a common saying. The Cholericke man is as hairy as a Goate.

The tenth is, he is deceivable.

The eleuenth is, he is sone angry, through his hote nature. And therefore Auicen sayth, Often angrie, and for a small cause, betokeneth heate, through easie motion of Choler, and boyling of the bloud about the heart.

The twelfth is, he is a waster, in spending largely to obtaine honours.

The thirteenth is, he is bolde, for boldnesse cammeth of great heat, specially about the heart.

The fourteenth is, he is wily.

The fiftenth is, he is slender membered, and not fleshye.

The sixteenth is, he is leane and dyle.

The seauententh is, he is Saffron coloured. And therefore Auicen sayth, That Choler signifieth Dominion.

*Restat adbuictristis cholera substantia nigra.
Qui reddit prauos pertristes, pauca loquentes,
Hi vigilant studiis, nec mens est dedita somno.
Sernant propositum sibi, nil reputant fore tutum.
Inuidus & tristis, cupidus de xtraque tenacis.
Non expers fraudis, timidus, luteique coloris.*

Where Melancholly beares the powerfull sway,
To desperation it inclines alway.

The Melancholy spirit is darke and sad,
Sullen, talkes little, and his sleepes are bad.
For dreadfull dreames doe very much affright them,
Start out of sleepe, and nothing can delight them.

Their memory is good, and purpose sure,
All solitary walkes they best endure.
Because to study they are still inclinde,
And being alone, it fitteth best their mind.

Simple, and yet deceitfull, not bounteous,
 But very sparing, doubtfull, suspicious.
 Earthly and heauy lookes : By all opinion,
 Here Melancholie holde his sole dominion.

Here the Authoꝝ declareth some tokens of a Melancholie person.

First, Melancholy maketh men shrewd and ill mannered, as they that kill themselves.

Secondly, Melancholy folkes are most part sadde, though their melancholy spirits, troublons and darke, like as cleare spirites make folks glad.

Thirdly, they talke little, by reason of their coldnes. (Ione.

Fourthly, they be studious, for they couet alwayes to be a

Fifthly, they sleepe not well, by reason of the ouermuch drynesse of the braine, and (through melancholy fumes) they haue horrible dreames, that wake them out of their sleepe.

Sixtly, they be steadfast in theyr purpose, and of good memory, and hard to please.

Seuenthly, they thinke nothing sure, they alwayes dread through darknesse of the spirits.

In the two last verses, hee reciteth some of the foresaide signes and other.

First the Melancholy person is enuious, he is sad, he is contentious : he holdeth fast, and is an ill payer, he is simple, and yet deceitfull ; and therefore Melancholy folkes are deuout, great Readers, fasters, and keepers of abstinence.

Sixtly, he is fearfull.

Seuenthly, he hath an earthy browne colour : Which colour, if it bee any thing greene, signifieth the dominion of Melancholy, as Rasis saith.

Hi sunt humores, qui prestant cuiq; colores.

Omnibus in rebus ex flegmate fit color albus.

Sanguine fit rubens, colera rubens quoq; ruffus.

Si peccet sanguis, facies rubet, extat ocellus

*Instantur gena, corpus nimiumq; grauat^r.
Et puls quam frequens, plenus, mollis, dolor ingens.
Maxime fit frontis, & consipatio ventris,
Siccag^o, lingua sitis, & somnia plenarum ore,
Dulcor adeo spūti, sunt acia dulcia quag^o.*

The humours that complexion doe extend,
And colour in our bodies, thus they lend.
To him is Phlegmaticke, a colour white:
Brownish and tawnie, ynder Chollers might.
The melancholy man is pale as earth,
The Sanguine ruddie, euer full of mirth.
Yet where the Sanguine doth too much excede,
These inconueniences thereby do breed.
The blood ascends too proudly to the face,
Shootes forth the eyes beyond their wonted place,
And makes them swell. The body lumpish growes,
The pulse beates thicke, by vapours them inclose.
The head will ake, and costiuenesse ensues,
The tongue is drie and rough, can tell no newes.
Extremity of thirst, cause through great heate,
And bloody coloured dreames, which make men sweate.

Here the Author reciteth the colours, that follow the complexion. A flegmatike person is white coloured: the Cholericke is browne and tawnie: the Sanguine is ruddy: The Melancholy is pale coloured like earth.

Afterward, the Text declareth twelue colours, signifying superfluitie of blood.

The first is, when the face is redde, by the ascending of blood to the head and face.

The second is, when the eyes bolle out further then they were wont.

The third is, when the eyes are swollen.

The fourth is, when the body is all heauie, for nature cannot sustaine nor gouerne so great a quantity of blood.

The

The fift is, when the pulse beateth thicke.

The sixt is, when the pulse is full, by reason of the hote and moyst vapors.

The seventh is, when the pulse is soft, through too much humidity that molifieth the matter.

The eight is, ache of the head.

The ninth is, when the belly is collicke, through great heat that dryeth by the filthy matter.

The tenth is, when the Tongue is drie and rough for the like cause.

The eleventh is, great thyrist, through drynesse of the stomacks mouth, engendred of great heate.

The twelfth is, when one dreameth of red things. This Auicen affirmeth saying. Sleepe that signifieth abundance of blood, is when a man dreameth he seeth red things: or else that hee sheddeth much of his blood, or else that hee swimmeth in blood, and such like.

Aul. 2. 1. c. 7

The thirteenth is, the swātenes of spittle, through swātenesse of blood.

Here is to be noted, that like as there be tokens of abundance of blood, so there be signes of abundance of other humors, as in these verses following.

*Accusat coleram dextra dolor, aspera lingua,
Tinnitns, vomitusq; frequens, vigilantia multa,
Multa sitis, egestio, torsio ventris,
Nausea sit morsus cordis, languescit orexis.
Pulsus adest gracilis, durus veloxq; calefcens.
Aret, amarescit, incendia, somnia fingit.*

Where Choler rules too much, these signes will shewe,
The Tongue growes sharp and rough, in speaking slow.
More wakefulness then needes, tinglings in the eare,
Vn wonted vomites, hatefull they appeare.
Great thyrist the excrements doe quickly voyde,
The stomacke is too nice, as ouer-cloyde.

The

The heart is full of gripes, and extreame heate
Compels the pulse impatiently to beate.
Bitter and soure our spetle then will be,
And in our dreames, strange fires wee seeme to see.

The tokens of aboundance of flegme are contained in these verses following.

*Flegma supergrediens proprias in corpore leges,
Os facit insipidum, fastidia crebra, siuas
Costarum, stomachi simul occipitisque dolores.
Pulsus adest rarus, & tardus, mollis, inanis,
Præcedit fallax, fantasmat a somnis aquosa.*

Where Phlegme superaboundes, these signes will tell,
The mouth distastfull, nothing can tellish well,
And yet with moysture ouerfloweth still,
Which makes the stomacke very sicke and ill.
The sides will ake, as if they beaten were,
Loathsome will all our meate to vs appeare.
The pulse beates seldome. The stomacke and the heade,
With gripes and pangues doe seeme as they were dead.
Our sleepes are troublous, and when we dreame,
Of brookes and waters, then we see the streame.

The signes of aboundance of Melancholy are contained in these verses following.

*Humorum pleno dum fex in corpore regnat,
Nigra cutis, durus pulsus, tenuis & urina,
Solicisudo, timor, & tristitia, somnia, tempus,
Accrescit rugitus sapor, & sputaminis idem,
Lenaque præcipue tinnit & sibilat auris.*

When Melancholy in the body raignes,
It doth indanger many dreadfull paines.

It fillcs it with corrupting filthinesse,
 Makes the skinne looke of blackish fulsomnesse.
 The pulse beates hard, the vrine weake and thin,
 Sollicitude, feare, sadnesse, sleepe it drowneth in,
 It rayfes bitter belches, breeds much Rheume,
 And in the eares oft breeds a tingling tune.

Now concerning the letting of blood, this Text is a-
 nounced.

*Denus septenns vix flebotomiam petis annus.
 Spiritus uberior erit per flebotomiam.
 Spiritus ex potu vini mox multiplicatur.
 Humerumque cibo damnum lente reparatur.
 Lumina clarifcat, sincerat flebotomia
 Mentes, & cerebrum, calidas facit esse medullas.
 Viscera purgabit, stomachum, ventremque coersit.
 Puros dat sensus, dat somnum, radia tollit.
 Auditus, vocem, vires producit & angos.*

At seuentene yeares of age, safely wee may
 Let youthfull bodies blood, the learned say.
 The spirites are restored by letting blood,
 And to encrease them, drinking wine is good.
 After blood-letting, little good they gaine
 By present eating meate, that is but vaine.
 Phlebotomie doth purge and cleare the sight,
 Cleanseth the braine, and makes the marrow tight.
 The stomacke and the belly it doth cleare,
 And purge the entrailes throughly euery yeare.
 It sharpens wit, and doth induce to sleepe,
 And from the heart all painefull grieve doth keepe.
 It comforts hearing, and relieues the voyce,
 Augmenting strength, wherein the most reioyce.

Here the Authour speaking of blood-letting, sayth. That
 at

at seauentene years of age, one may be let blood.

And touching this Galen sayth, That children should not be let blood, before they be foureteene yeare old at least, because childrens bodies be soone resolved from outward heate, and therefore by voyding of blood they should be greatly weakened. Also, for that they need to nourish their bodies and augment them, they should not diminish their blood. And also for that they be soone dissolued from outward heate, it sufficeth that they need not be let blood.

Know likewise, That as blood letting is not conuenient for children, so it is vnwholesome for old folkes, as Galen sayth: for the good blood is little, and the ill much. And blood-letting draweth away the good blood, and leaueth the ill, as Auicenna sayth: and therefore blood letting is vconuenient for such persons.

Secondly, he putteth the hurt of bloodletting, of necessity with voyding of blood, done by blood-letting, mans spirites bring in the blood, doe then awayde.

Thirdly, he sheweth how the spirites should be cherished and restored, and that is by drinkeing of Wine after the blood letting: For of all thinges to nourish quickly, Wine is best, as is before sayde: The Spirites also be cherished & restored by meates, but that is not so quickelie as by Wine. And the meate after blood letting must be light of digestion, and a great engenderer of blood, as rare rosted Egges, and such like. And although meate restore the Spirites after blood letting, yet let the Patients beware of much meate the first and second daye. For Isaac sayeth *In dietis*. That they must drinke more then they eate, and yet they must drinke lesse then they doe before blood letting, for digestion is weaker.

Fourthly, the Authour putteth eleven profits of blood letting, when it is duly done.

First, temperate blood letting comorteth the sight:

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For

For diminishing of humours doth also diminish faimng to the head, and the repletion thereof, that darketh the sight.

Secondly, it cleareth and maketh pure the minde and braine, though the same cause.

Thirdly, it heateth the marrow: for it mingleth the superfluities that thereto come, and coole it.

Fourthly, it purgeth the entrailes: for Nature (uncharged of blood) digesteth better the raw humours that be left.

Fifthly, blood letting restraineth vomiting and the laske, for it directeth the humours from the interior parts to the outward, and specially the letting blood of the armes, as Auicenna saith, for letting blood of the face stoppeth not so well.

Yet perchance the Blood-letting shall augment the laske, and that two wayes. First, by blood letting, Nature is discharged of her burden, and being comforted, it prouoketh other vacuations. Secondly, if the Laske be caused by great weaknesse of vertue contentius: for then, by reason that by blood-letting vertue is weakened, the laske is augmented.

Sixthly, blood-letting cleareth the wittes: for it minisheth vaporization, that goeth to the head, and troubleth the wittes.

Seauenthly, it helpeth one to sleepe, for thereby many humours be voyded, of which, diuers sharpe vapours are lifted up, that let one to sleepe.

The eight is, it taketh away tediousnesse and over-great griefe, for thereby vertue is vnloaden of griefe: for with the melancholy blood, the bygges of blood (which induceth tediousnesse and griefe) are drawn out.

The ninth is, it comforteth the hearing: for thereby the vapours and humours that ascend to the head, and let the hearing, are diminished.

The tenth is, it comforteth the voyce: for thereby the superfluities and humidities that would come to the Breast, or pipe of the Lights, and let the voyce, are diminished.

The eleuenth is, it augmenteth the strength, for thereby the body is discharged of griefe. Wherefore the vertue is augmented.

*Tres insunt Maius, September, Aprilis,
Et sunt Lunares, sunt velut Hydrades,
Prima dies primi, postremaque posteriorum.
Nec sanguis, minus, nec carnibus Anseris uti,
In sene vel iuvene si vena sanguine plena.
Omni mense bene, confert incisio Vena.
Hi sunt tres menses, Maius, September, Aprilis,
In quibus eminus, ut longotempore viuas.*

Three speciall Moneths, our text doth here remember,
For letting-bloud, Aprill, May, and September.
The Moon: rules most these moneths yet certain dayes,
Some doe denye, and other some dispraise
The first of May, and the last of Aprill,
As also of September they hold ill.
Dayes of these moneths they doe forbid to bleed,
And thinke it dangerous on a Goose to seede.
But this is ydle, for these Moneths are good,
And for our health in these to let our bloud,
For olde or young, if blood abounding be,
All Moneths it may be doone, aduisedlie.
If length of dayes and health you doe desire,
These are the moneths that bleeding best require.

Here the Author saith, that these three, May, September,
and Aprill, are the moneths of the Moone, & in them are dayes
forbidden to let bloud: that is, the first of May, and the last of
September, and Aprill. Though this be a common rule, yet
it is false. For the foresaid dayes may be as good, and as wor-
thy to be chosen as the other, after the diuersity of the Constel-
lation in them. Farther hee saith, that in those dayes one
shoulde not eate flesh, which is also false and erroneous, and
very Witchcraft. I thinke the Author had this saying of the
Iewes, which obserue such manner.

Secondly hee saith, that men of middle Age, and young
folkes, whose Veynes be full of bloud, may be let bloud euery

moneth, for those may well resist resolution, and in them is great quantity of good blood.

Thirdly, he sayth, that blood-letting for mans health, must be done in one of these thre monethes, May, September, and Aprill. But yet with difference, for in Aprill and May, the Liver-veine must be let blood, because then in Spring the blood increaseth: And in September in the spleens veine, because of Melancholy, which then in Autumne encreaseth.

*Frigida natura, frigenz regio, dolor ingens,
Post lauachrum, coitum minor atas, atque senilis,
Morbus prolixus, repietio potus & esca,
Si fragilis vel subtilis sensus stomachi sit,
Et fastiditi, tibi non sit flebat homandum.*

A cold complexion, and a chilly ayre,
Aches, or ingreames that to inflame prepare,
Bathing, and wanton dallying in that sport,
Where *Venus* most delighteth to resort
Too young, or else too old, A long disease,
Eating or drinking, nature to displease.
Sea-sicke feeling, when the stomacks weake,
And empty veines, that loathingly do speake.
All these forbid blood, letting, and aduise,
Not then to deale therewith in any wise.

Here the Author setteth downe xii. things, that do hinder blood letting.

The first is coldnesse of complexion: For as Galen sayth, Blood letting cooleth, and augmenteth coldnesse, Because as Isaac sayth, Blood is the foundation of natural heat: and in regard that blood letting voydeth the blood, it voydeth heat, and so consequently cooleth.

The second, is a seruent cold Countrey, vnder which a cold season should be comprehended, which also letteth blood letting

ting: for in a Countrey and season very cold, the blood is closed in the deepest parts of the body, and the blood that tarieth in the upper parts, the cold maketh thicke, which to annoyde is no wise doire.

The third is seruent ache, vnder which also may be comprehended great inflammation of the body; for if one in such accidents be let blood, there followeth great motion agitatie, contrary to nature, & greater inflammation, which weaketh nature moze.

The cause of this motion agitatie, is attraction to diuerse parts: for (by blood letting) attraction is caused to the place that is let blood: and by great ach, attraction is caused to the place of ach. The cause of greater inflammation is, that by blood letting the humours be moued, whereby they be the moze inflamed. And this is trouth, when blood letting is little and artificiall: yet if it be done till one swoond, it is wholesome in the foresayde cases: for this blood letting when it ouercommeth the attraction of the ache, it causeth not motion agitatie, and likewise it taketh away inflammation, when there be no humours, that should moue heats, and cause moze inflammation. This is Galens mind, saying; There is no better medicine for an impostume or seruent inflammation, Feuers, and a great ach than blood letting.

Galen com-
mento illius
apli. quæ
geruntur.

The fourth is baining, specially resolutiue, for that dempeth blood letting, because that were vacuation vppon vacuation, which Nature cannot easilie beare.

The fift is carnall copulation: for immediately after that, one should not be letten blood, because of double weakening of nature.

The sixt is, too old or too yong, as it is before touched. Of this *Avicen* sayth, Take heed how thou lettest one blood in any of the foresaid cases, except thou trust in the figure insolidite of the muscles, largenesse of the veines, the fulnesse of them, and ruddy colour.

The

The seventh is long sickness: for by such letting of blood Nature is doubly scabbed, both by long sickness and diminishing. This is truth sayth Auicenn, except there be corrupt blood, for then blood letting is wholesome.

The eight is great repletion of drinke.

The ninth is to eate too much meate: and under this is comprised meate vndigested. The cause whereof (as Auicenn sayth) is this, There be three things that draw to them, that is, emptinesse, heat, and secret vertue or property. Then if the veynes be emptie, through voyding of blood, they draw to them from the stomacke or liuer, vndigested or superfluous meate or drinke, which vndigested meate when it cometh to the members, cannot be amended, that is digested: for the third digestion cannot amend the fault of the second, nor the second of the first, if the fault be so great that it cannot conuert into the members, & it there remaining may cause some disease.

The tenth is feeblenesse, for blood letting is a strong boyder, as Galen sayth, therefore a feeble person may not endure great diminishing of blood.

The eleventh is subtle sensiblenesse of the stomacks mouth, which is called the heart string, for of such blood letting following followeth lightly. And under this, weaknesse of the stomacke is comprised an easie flowing of choler to the mouth thereof, inducing vomiting, wherefore they that haue the foresayde accidents, should not be let blood: for by blood letting, the humours moued, be induced to the stomacks mouth, as to a place accustomed: And because it is a weak and an impotent member to resist that fire, therefore by such letting of blood, many inconueniences chance. This is one cause, why so many sound when they be let blood, by reason that Choler floweth to the stomacke, which biting the stomacke, paineth the heart and stomacke so, that it causeth one to soune.

The twelfth is loathing: for if in this loathing one bee let

let blood, when the veines be empty, they doo to them ill matter, that causeth loathsomnesse.

And besides the foresayde accidents there be yet other that hinder blood letting.

First, stopping of menstruous fluxe, or the Emraudes, for one diseased with eyther of these, should not bee let blood: yet it may be done to diuerse the fluxe or matter another way.

The second is, rarenesse of composition: for in rare-bodied is much dissolution: And therefore this dissolution sufficeth them without euacuation, as Galen saith.

Gal. 9. Reg.

The third is rarenesse and clamminesse of humours, for then beware of letting of blood, because it increaseth rarenesse of humours: and therefore in long sicknesse yet should not bee let blood: for of rarenesse, humours increase, strength faileth, and the sicknesse prolongeth. And therefore Auicenna saith. That in long sicknesse, before one is let blood, he should take a laxative, although he need both.

Rarenesse of humours is caused two wayes. One is, through abundance of humours that choke naturall heate, which choking breedeth rare humours, and then blood letting is wholesome. Wherefore Alexander saith: Letting of blood in the beginning of dropsie is wholesome, when it cometh by abundance of menstruous blood, that through some cause is prohibited to issue, or by abundance of the Emraudes. For like as a little fire is quenched vnder a great heape of wood, so likewise naturall heate is suffocated with abundance of humours.

Alex. 2. li.
cap. hidropi-
piti.

The second cause of rare humours, is faiblenesse of naturall heate as in folks of faible complexion, or such as haue bene long sicke, or be very aged, for then the sayd blood letting is vnwholesome, because it augmenteth rarenesse: for the blood that conserveth heate is drawn out, and so the body is made cold, and the humours more rare. Wherefore the blood must be left to digest rare humours.

The fourth is, badue disposition of the ayre, either too hote or too cold: for much heate causeth strong resolution: & great cold maketh the blood thicke, and vnapte to issue or a- wayde.

*Quid debes facere, quando vis flebotomari.
Vel quando minuis fueris vel quando minutus.
Vnctio siue potus lauacrum, vel fascia motus,
Debent non fragili tibi singula mente teneri.*

What should we doe when wee to bleeding goe,
These few instructions following will show,
Before and after, vnction will doe well,
Lest the incision, or the veine should swell.
Yet vnction (without wine) is not so good,
It preuents sowning, and begets new blood.
Bathing is wholesome, in diuers times obserued,
And linnen clothes ought well to be reserued,
After blood letting, be discreet in walking,
And trouble not the braine with too much talking.

This Text declareth five thinges, that ought to be done
Five thinges
in blood let-
ting
about blood-letting, some before, some at the time, and some
after.

The first is anointing, which otherwhile is vsed in the blood letting, as to annoint the place or veine that is opened, to assuage the veine: Sometime it is vsed after blood-letting, to keepe the gash that it close not by too soone, that the humours that be left in the depnes, may haue some respirati- and some ill fumes boide out.

The second is to drinke, and specially wine, which is good in blood letting, if one happen to sowne, and also it is very wholesome (after blood letting) to reuiue the spirites, and engender new blood, which thing in practise all Physitions obserue.

The third is baining, which is wholesome three daies before,

before, and three dayes after, and not the same day. It is good before, if one thinke hee haue grosse humours within him: for baining loseth and moueth the humours, and for the same cause, it is wholesome to take a sharpe Sirupe before, to moue, dissolue, and make subtile the humours. And therefore, when yee will let one blood, yee must rub the arme, that the humours in the veines may be made subtile and prepared to issue out more easily. It is wholesome after blood letting, that the residue of humours and vapours that be left behind, may be loosed. It is not wholesome the same day, for baining maketh the skin linnow or supple, which made linnow, will not abide the stroke that is given in blood letting, and that is dangerous.

The fourth, is binding with linnen cloathes, which is very wholesome, to stop the blood after often euacuation thereof, and before bleeding, to draw the humours in the veines, & to cause them to swell, and better to appeare.

The fift is moderate walking after blood letting, to dissolue and make subtile the humours, and afterward to lose the residue of the humours that be left behind.

Some vse to let blood fasting, but some other say, it were better to eate a rexe rosted egge first, and thereto drinke a draught of wine, about the houre of nine or ten before dinner and forthwith to let blood, because when the stomack is empty, nature retaineth still the blood more strongly, lest she should lacke nourishment. But when they haue eate a little nourishing meate, as wine and egges is, then nature suffereth the blood better to issue.

*Exhilarat tristes, iratos placat, amantes,
Ne sint amantes, flebothomia facit.*

Bleeding remoues sad motions from the heart,
Asswageth anger, being too mallepart.
And those distempered fits procure by loue,
Blood letting gently doth them all remoue.

Three ef-
fects of
blood-
letting.

First, it maketh a sad person merrie.

Secondly, it pleaseth angry folks: and the reason is this, because much Melancholy mingled with blood, causeth heaviness, and much choler causeth anger: which two humors as they be mingled with blood, are draine out by blood letting.

Thirdly, it keepeth Louers from furious raving: for it removeth the blood from the head, and auoydeth it by other exterior parts.

Furthermore, there be five causes of Blood-letting.

The first is, that the aboundance, whether it be in quality or quantity, or both, should be voyded. For as Auicen saith; Two manner of folks must be let blood. One are such as bee disposed to be sicke, that haue aboundance of blood in quantity. The other are they that are sick already, through the malice of humors or blood.

But there is a difference in these Blood-lettings. For blood-letting for the aboundance of blood, ought to bee much; but when it is done to auoyde ill blood, it must be moderate, as Galen saith. And therefore they doe very ill, that let themselves bleed till they perccie the good blood issue: for, (peradventure) all their blood shall runne out, ere they see any good blood appeare. Therefore they should voyde a little at once: and, after the minds of Galen in this case. Before they let one blood, they should giue him good meate, to engender good blood, to fulfill the place of the ill blood, that is auoyded, and after (within a little space) to let blood a little, and a little. This is called direct letting of blood, for it is done to auoyd aboundance of blood, and of such humors as should be auoyded.

The first indirect cause, is the greatnesse of the disease; and greatnes of the apparent vehement inflammation; for as Galen saith. There is no better Medicine for an impostume of vehement inflammation, Feuers, and a great ache, then blood letting.

The second indirect cause is, that the matter which is to bee auoyded, bee halwen vnto the place from whence it
must

must be auoyded. And therefore in retention of the menstruous flux and Emtrerauds: The great veyne in the feet, called *Saphena*, must be opened, as Galen sayth, to draw downe the matter of the blood.

The third indirect cause, is to draw the humours to the place, contrary to the place that they flow to, to diuert the matter from the place. Therefore, for too much abundance of menstrosity, the veins *Basilica* must be let blood, to turne the matter to the contrary part, and so to boyde it from the proper course. And therefore, he that hath a Pluresie on his left side, must be let blood on the right side, to diuert and draw the matter to the place, contrary to that place, that it enclineth to. And likewise if it bee on the right side, to let blood on the left.

The fourth indirect cause is, that by letting of blood, one portion of the matter may be auoyded, that nature may be strong vpon the residue, and so letting of blood is wholesome when the body is full, least impostumes grow: for the regiment of nature is feeble, in regard of these humours. Therefore, when a portion of the matter is boyded, nature governeth the matter so, that it should not flow to some weak place, and breede an Impostume.

*Fas plagam largam mediocriter, ut cito sumus:
Exeat vberius, liberiusq; cruor.*

The Onfice, or (as some say) incision,
When as for bleeding you doe make prouision:
Ought to be large, the better to conuay,
Grosse blood and fumes, which issue forth that way,
Grosse humours and grosse blood must needs haue vent,
In cold or hottest times by good consent.

Here the Authour sayth that the gash or Onfice, made in letting of blood, ought to be of a meane largenesse, that the grosse blood may easily issue out: for when the gash is straight

the pure blood onl; goeth out, and the grosse abideth still in. And note, that sometime the gash must bee great, and sometime small: The gash must be great for thre causes.

First, because the humors be grosse, and grosse blood must be boyded, as in them that be melancholy.

Secondly, in winter, the gash must be great, for cold engrosseth the humors.

Thirdly, for the abundance of humors, for they auoyd better by a great gash then by a small. But the gash must bee small, when the person is of weake strength, that the spirites and naturall heate auoide not too much: and likewise in a hette season, and when the blood is pure.

Sanguine substracto sex horis est vigilandum.

Ne somnus sumus ledat sensibile corpus.

Ne nervum ledat, non sit tibi plaga profunda.

Sanguine purgatus non carpas protinus escat.

When blood is come away, yee must bee sure,

Sixe houres after watchfull to endure:

Least sleepe rayse fumes, or turning on that arme,

Impostumes breed, by doing it least harme.

The nerues and sinewes, Arteries also,

Offend not, if in health you meane to go.

The blood thus purg'de, you instantly may eate:

So that the humours be in quiet set.

Thre things must be considered when one is let blood.

First, that hee sleepe not in sixe houres after, least the fume (engendred by sleepe) ascend to the heate, and hurt the braine.

Furthermoze, least in his sleepe, hee turne him on the arme that is let blood, and thereby hurt him, and least the humors (by sleepe) flow to the painefull member, by reason of the incision, and so breed an impostume. For Galen sayth, Im-
po-

postumes breede in the body, or in a member that is hurte: the humours will flow thereunto. But Auicen assigneth an other cause: That by such sleepe may chauce contraction of the members, ~~The cause may bee,~~ as Galen sayeth, That sleepe is vnwholesome in the Ague fitte: because naturall heat goeth inward, and the outward parts wax cold, and the fumes remaine vnconsumed, whereby the rigor is augmented, and the Feuer-fit prolonged.

Galen. 2.
apho super
illo. In
quo &c.

Also by mouing of the humours in letting of blood, fumes are raised vp to the sinewes and bzawns of the armes: which remainning vnconsumed, waxe cold in sleepe, and ingrosse in the bitter parts. And therefore, if one sleepe immediately after letting of blood, they cause contraction of the sinewes & bzawnes of the armes. And he sayth further, That one in letting of blood, must beware that he make not the gash too deepe, least he hurt a sinewe, or an arterie string vnder the veine: for hurting of a sinewe causeth a mortall crampe, or losse of a member, as an arme, or a finger, and hurt of an artery string, causeth bleeding vncurable.

Galen cō-
illius aph.
que re-
gunt ur.

And one ought also not to eat immediatelic after he is let blood, but hee must tarry till the humours in him bee at quiet, least the meate befoze it be digested, be bzawne together with the blood, to succour the hurt member.

*Omnia de lacte vitabis rite minute.
Et vitet potum fleboi homatus homo.
Frigida vitabit, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer,
Spiritus exultat minutis luce per auris,
Omnibus apta quies est, motus valde nocuus.*

Shanne milke and white meates, when we are let blood, Because (at such times) they are neuer good. And drinking then, perforce we should refraine, With vndigested drinke ne're fill a veine. Cold and colde ayre, with all cold things beside,

Atc

Are then our enemies, by prooffe well tryed.
 Cloudie and troubled Ayres are likewise ill:
 With melancholy blood the veynes they fill,
 Too stirring motion, or excessiue labour,
 Auoyd, and with soft ease the body fauour.

Here the Authoꝝ sayth, such things must be eschewed of him that is let blood.

The first is milke and white meates: for by stirring of humours (caused by letting of blood) oft times some humours floweth to the stomacke, therefore if he should eat milke, by mingling with the humours, it would corrupt in the stomack, with of it selfe it is very corruptible. And also by reason that it is sweet, the milke may bee diuine to the veines indigested: and through stirring of humours lightly corrupt.

Secondly, he must beware of much drinking, for by reason that the veines be emptie, the drinke indigested is lightly diuine to them, as is before sayd.

Thirdly, he must eschewe all colde things, as well outwards, as inwards, as meates very colde, ayre, colde bathing, thinne cloathing, resting on flues, coldnesse of the heade and feet: for by reason that the naturall heate is sabled by letting of blood, the body will soon be too cold.

Fourthly, he that is let blood, should not walke in darke cloudie, or troublous ayre: for that maketh him heavy and drowsie, as is before sayd at, Aer fit mundus, &c. And heavinesse is cause of melancholy blood. Therefore he must walk in a fayre cleare ayre: for that recreateth the naturall & lively spirits.

Fifthly, he must eschewe excessiue labour, and be moderate rest: for excessiue stirring about (then specially) waketh and moueth humours, but temperate rest swageth motion.

*Principio minuat in acutis & peracutis.
Aetatis mediae multum de sanguine tolle,
Sed puer atque senex, tollet uterque parum.
Ver tollit duplum, reliquum tempus nisi simplum.*

In the beginning of a sharpe disease,
Then letting blood is good if you so please.
The middle age doth fauour bleeding best,
Children and aged folkes may let it rest,
Or take but little from them. In the Spring,
A double losse of blood, no hurtfull thing,
At other times, to take but indifferently,
And still let good aduise keepe company.

Here he speaketh of foure things.

First, the letting of blood should be done in the beginning of sharpe diseases, which are ended the fourth day. For such be short, and make no delay: therefore they must be remedied at the beginning.

The second is, that from 30. yeare to 45. or 50. one should be let blood most, for at that age blood encreaseth most of all: nor the diminishing thereof letteth not the growing, nor the bodily strength is not lessed thereby, because the body in that age groweth not, but seemeth to stand still at one state.

The third is, that old folke and children should bee lette blood but little: for young children need must blood to nourish and encrease them, and aged folkes strength decayeth from them.

Fourthly, in Spring-time, double quantity of blood should be voyded, in regard of other seasons: for that time specially encreaseth blood, as all Physicians say. Touching the first saying, a few rules concerning letting of blood, would be giue.

The first is, that at the beginning of the sicknes, one should not be let blood: for as Galen saith; That Nature is wor-

ker of all things, and the Physician is minister. But hee saith, That no vacuation at the beginning of Sicknesse, is naturall: for as Nature in the beginning of sicknes auoydeth nothing, likewise no more should the Physician. *Yet three things withstand this rule.*

Gale. 3. reg.
Idem. 3. Aphorif. in cō
fu. egrotudi-
ni. Ga. in a-
phorif. In-
choantibus
morbi, &c.

The first is, furioſitie or fierceness of the matter. For Aui-
cen saith: That when the sicknesse beginneth, one should
not be let blood, because letting of blood stirreth the hu-
mors, and maketh them subtiler, & to runne throughout all
the bodie, except the matter be furious.

The second is, abundance of the matter: for Galen saith:
That it is then behouefull to belette blood: or take a Me-
dicine laxatiue, to alleuiate Nature loaded with abundance
of matter.

*The third is, greatnesse and sharpnes of the sicknesse, as
when there is a great and an achesfull impostume, though the
matter be little.* For Galen saith. If the impostume bee
great, yee must be let blood at the beginning, though there
be but little matter, least it breake, or open before it be ripe
therefoze to elchue many inconueniences, blood-letting must
be done.

Crisis is a
sudden in-
dication ei-
ther to
health or
Deaths nau-
tation.

*The second rule is, that blood-letting may not be done on
the day of motion of the sicknesse, as in Crisis, nor no other
vacuation, nor diuerting of matter from the place that nature
sendeth it to, &c.*

For likewise in the Ague fitte. For Galen saith: That
when the sicknes is in his estate, neither blood-letting, nor
laxatiue should be done. For then the matter ripeth, which
ripeneth better by quietnesse then by stirring.

*The third rule is, that letting blood shuld not be done in be-
gining of the sicknes, whē Crisis is removed:* for Isaac saith
in his booke of Vaines. That though the Heart bee the en-
genderer of the blood and spirits, yet the blood is foundati-
on of Naturall heate, and sustainerth it, for heate is naturally
thereof engendred. And therefore hee that boydeth blood,
boydeth heate, which should digest the matter of the sicknes,
and

and so consequently the sicknesse is prolonged, and strength weakened. And therefore it is to be feared, least through the lengthening of the sicknesse, and weakening of the strength, Nature would faile.

The fourth rule is, that the Body (having dregs of filth in the guts) should not be let blood. The cause is, there be three things that drawe to them, heate, emptinesse, and all things sharpe : so when as the veynes be emptyed by Letting of blood, they draw to them from the next member, as the guts and stomacke, whereby the belly is indurated, and the matter in the Veynes are more infected, the Melseraike draweth the humidities of the ordeures, and the ordeures are dyed the more, therefore we must first mollifie the belly with Clusters or Suppositoies, except it waere laxative alone.

The fifth rule is, that letting of blood should not be much used : for by oft using thereof, one drawing an in age, falleth into diuers diseases, as *Epilepsie*, *Apoplexie*, and *Palsie*, for by removing of the blood and heate, many *Flegmaticke* superfluities are engendred, that cause these diseases.

The sixt rule is, that a woman menstruate, or with childe, should not be let blood. A Woman with Childe should not, for thereby the heats that digesteth meate, is diminished, and the food of that she goeth with, is taken away, specially when it that she goeth with wareth great, for then it needeth more food. Thus saith *Hippocrates* : When the Menstruositie keepeth due course, and auoydeth naturally enough, letting of blood should not be done : but when it auoydeth too much, then (to diuert the matter) it must bee done, for Nature would not be lette of her operation.

The seuenth rule is, that after the Chollicke passion, one should not bee let blood, for by reason that Letting of blood styreth up the humours : a Cholericke humor may flowe to the stomacke, and inflame it : For after vomiting, least humors likewise flowe to the stomacke : For after the flire, nor after great Watching : nor after much trauell : nor after any thing that greatly heateth or dissolueth : for in those two ca-

les, letting of blood should greatly moue the humors, and enable the strength.

Now it is to be considered, who are meets to be let blood: and therefore we shall declare a few rules.

The first rule is, that letting of blood is very expedient for delicate, idle, and cosie folks, and that vse meats engendring much blood.

The second rule is, it is wholesome for those that haue abundance of Blood, which abundance is knowne by the thickeesse of the Urine: for abundance of Blood maketh it thicke, and abundance of Choler, maketh it thinne.

The third is, they should be let blood, in whome Melancholy aboundeth: For when much naturall Melancholy runneth with the blood throughout all the bodie, not purifying the ill blood: then letting of blood is wholesome.

There be two kinds of Melancholy: naturall, & vnnaturall.

Naturall is the dregges of blood, which when it aboundeth, it runneth with blood, and in letting of blood is boyded therewith. For, of the same temperate heate, blood, and Melancholy, the dregges thereof is engendred.

The fourth rule is, that when boyling, conturbation, and calefactions of humors is feared, it is wholesome to let blood: and those persons, as soone as they feele themselves inflamed, should be let Blood, to auoyd the foresaid motions, caused by the great abundance of humours.

Yet otherwhiles some be deceyued by this rule: for soothly when they feele calefaction, and feare boyling of humors, they let their Blood. And when this cometh of heate, calefaction, and incision, the Calefaction or boyling ceaseth not by Blood-letting, but it is rather augmented: for Blood-letting moueth the humours, and maketh them runne thorough the bodie. Wherefore letting of Blood is not wholesome, except it be for abundance of humours, which is knowne by much sweate, especially in the morning, for there be some that sweate not, except they haue euacuation.

The fift rule is, they that be mightie and strong should be let

let Blood, and not they that be colde and drye. For Rasis
saith: That those bodyes are apte to be Let-blood, which
haue great apparant Veynes, that be hairie, and coloured
betweene browne and red, and folkes not too young, nor
too olde, for Children and vnweldy aged persons should
not be let blood, except great necessitie require it. Many
of the said rules be gathered out of Auicen.

*Æstus, Ver, dextræ, Autumnus, Hyems, sinistræ,
Quatuor hæc membra, cepha, cor, pes, epar, vasnatur,
Ver, Cor, Epar, Æstus, ordo sequens reliqua.*

Spring-time and Summer, if wee intend to bleede,
Veynes on the right side doe require as neede.
Autumne and Winter, they the left side craue,
In Arme, or Foote, as they best like to haue.
The Head, Heart, Foote, and Lyuer, all these foure,
Emptying require, themselues best to restore.
The Heart calles for the Spring, Summer the Lyuer,
Order vnto the rest is a due giuer.

Here the Authoꝝ reciting certaine things, concerning the
Members that be let blood, saith:

That in Ver and Summer, the veynes of the right hand,
arme, or foete should be let blood: But in Winter and Au-
tumne, the veynes of the left hand, arme, or foete must be di-
minished.

The cause hereof may be, so; that Ver encreaseth Blood,
and Summer Choler, therefore in Ver & Summer, ye should
diminish those veines, in which blood & choler abound, which
be on the right side of the body, nere to the member that en-
gendreth good blood (that is the Lyuer,) and the receptacle of
choler, the Gall.

Autumne engendreth Melancholie, which is gathe-
red together, and not resolved by Winter: therefore in Ver
and Winter, these two Veynes should be lette-Blood, in

which melācholy have dominion, which be the left side veines for the Splene is on the left side of the bodie, which is the receptacle of Melācholie.

Secondly he saith, the Head, the Heart, the Foote, and the Lyuer, (according to the foure seasons of the yeare,) must be emptied: the Heart in Tier, the Lyuer in Summer, the Head in Winter, and the Foote in Autumne.

*Dat Salustella tibi plurima dotamina,
Purgat Epur, splenem, pectus, praecordia, vocem,
Innaturalem tollit de corde dolorem.*

Salustella, the opening of that veine,
In any man five benefites doth gaine.
The Lyuer it doth purge from all offence,
And from the Splene commands annoyance thence.
Preserues the stomackes mouth, and cleares the brest:
And keepe the voyce, from being by harmes oppress.

Here the Authoꝝ reciteth five commodities, that come by letting of blood of the veine *Salustella*. It is the veyne on the backe of the Hand, betwene the middle-finger, and the Ring-finger, it purgeth the lyuer, it cleanseth the splene, it mundifieth the brest, it preserueth the stomackes mouth from hurt, it doth away hurt of the voyce. The reason of all these commodities is, because the foresaide Veine auoydeth blood from all these places, as after it shall appeare.

For a moze ample declaration, you are to vnderstand, that in letting of Blood, otherwhiles the Veynes be opened, and sometime the Arteryes. The opening of the Artery is dangerous, the cause hereof is, the ouer-much blāding, which is caused two wayes.

One is, through feruent heate of the arterie blood, for a hot thing is sone moueable, and dilateth and openeth the artery, and therefore it helpeth much to voyde the blood, in letting blood the arterie.

The

The second cause, is mobility of the Arterie, and therefore the wound or gash in it is slowly healed. Yet this letting of blood is wholesome this manner of wayes.

First, when there is abundance of subtile blood in the body.

Secondly, when the blood is vapoꝛous.

Thirdly, when it is hote. For subtile blood, of which naturall blood and spirites be engendꝛed, rest each in the arterie: but grosse Blood that nourisheth the members, resteth in the Veynes. Likewise the vapoꝛous blood is containe in the arterie, and Sanguine blood in the veyne. Also the hottest blood, the which is of the heart (the hottest member,) engendꝛed and digested, is containe in the Arterie, and the other blood in the Veynes.

Secondly note, that the veynes are opened in many members, sometime in the arme, or in the Hand, great, or small, sometime in the foote, sometime in the Nose, sometime in the forehead, sometime in the lips, sometime vnder the tongue, or in the roffe of the mouth, sometime in the corners of the eyes toward the forehead.

From the Arme-pit to the elbowe, are five veynes to be opened, as Rasis and Auicen sayth.

The first is called *Cephalica*, which is the Head-veine.

The second is, *Basilica*, which is the Vuer-veine.

The third is called *Mediana*, or *Cardiaca*, or *Nigra*, after Auicen, or *Matrix*, after Rasis.

The fourth is called *Affillaris*.

The fift is called *Funis brachij*.

In the lesse hand is *Sabatella*, so that in the arme, in that it containeth the moze and the lesse hand, are five veynes, to be opened. *Cephalica* emptyeth the parts about the necke, and therefore to open that veine, it is good for the diseases of the head, as the *Phlegm*, and other hot griefes, caused of hote matter. This Veine beginneth at the shoulder, and goeth forth toward the left side of the arme.

Basilica emptyeth the partes vnder the pecke, as from the *Best* & *Liuer*: and therefore the letting blood of this veine

is wholesome for diseases of the Breast and Luer, and right good in a Pluresie. This veyne beginneth at the arm-hole, and goeth along to the botting of the arme.

Mediana, is betwene these two said veynes, and is compact of them both, for it is the branche of each. And it is also *Median* in vacuation: for it voydeth from all about, vnder, from, and about the Pecke. Wherefore it is the vniuersall veyne to all the body in voyding: but not vniuersall (as some say) because it beginneth at the heart, but because it is the branche of *Cephalica* and *Basilica*. Wherefore when you will let *Cephalica* blood, and it appeareth not, ye should rather take *Mediana*, then *Basilica*. And likewise, when ye will let *Basilica* blood, and it appeareth not, ye should rather minish *Mediana* then *Cephalica*. For it agreeth better to both, then one of them with the other.

Saluatella is the veyne betwene the middle finger and the Ring-finger, moze declining to the middle-finger. It beginneth of *Basilica*. This veyne is opened in the right hand, for opilation of the Luer, and in the left hand, for opilation of the Splene. There is no reason why it should bee so, as *Auicen* saith, but onely Experience, which *Galen* found by a dreame (as he saith).

Hee had one in cure, whose Liuer and Splene were stopr, and he dreamed that he did let him blood of this veyne, and so hee did, and cured the Patient. When this veyne is let blood, the hand must be put in warme water, to engrosse and dilate it, because it is subtile: and that the gash should not close too sone, and to make the grosse blood thinne.

Affillaris is vnder *Basilica*, and appeareth in binding the arme: and like iudgement is of it as of *Basilica*.

Funis brachij, is ouer *Cephalica*, or else the hindermost bone: and is of one iudgement with *Cephalica*. Wherefore as *Auicen* and *Galen* say: Though in opening of veynes be vniuersall vacuation of all the bodie, yet not fro all the veines equallie, nor like ieopardie is not in all. For *Rasis* saith, That *Cephalica*, is the surer, and *Basilica*, more to bee feared,
and

and *Cardiaca* is to be fear'd, but not so much as *Basilica*.

Cephalica, is surest, for there is neither sinew nor Arterie above nor vnder it, but vnder *Cardiaca*, there is a sinew, and vpper about it is a subtile sinew: therefore it is to feare, least it should be cut.

Basilica, is very ieopardous: for vnder it is an artery, and nere it a sinew, and a muscle. *Saluatella* is not ieopardous, and therefore the better to open it, it would be put in warme water. In the face be three veynes, *Scyatica*, *Saphena*, and the *Hamme* veyne. These veynes be opened, to draw the blood to the lower partes, as in prouoking menstruositie, and the *Hamme* veyne is better then *Saphena*, or *Scyatica*: because it is nearer the matrice. *Saphena* draweth blood from the yard, coddies, and matrice, and *Scyatica* from the ancles, reynes, and other members towards mans left side. *Saphena* from the Matrice, and members there about, they be branches of one veyne. In the midst of the forehead is a veyne, which is opned for old diseases of the face, as Poxephew, dyseurle, and Scabbe, and for diseases of the Eyes, but first *Cephalica* must be minished.

There is likewise a veyne in the nose, & when any of them is opened, the neck must be bound, and one opened after another: and by bynding of the necke, they will better appeare.

There be veynes in the lips, which be opened for impostumes in the mouth or gummes, but *Cephalica* is first minished.

To open the four veynes in the roffe of the mouth, is wholesome against the humes that flowe to the Mouth, and cause them to ake. These veynes appeare plainly, and must be opened when the matter is digested,

There be veynes in the corners of the Eyes, towards the forehead, and they be opened for diseases of the Eyes: but first *Cephalica* must be minished.

The veynes in the Temples, be let blood for the Hegrim, and for great and long Head-ache. And those be the veynes that *Hippocrates* and *Galen* call *Iuueniles*: the incision of these veynes, maketh a man vnapt to get Childzen.

Also in the pecke be veynes called *Guides*, which must be opened in the beginning of Lepre, and specially, for stopping of the winde-pipes, and in the Squinancie, which letteth one to draw his breath.

*Si dolor est capitis ex potu limpha bibatur,
Et potu nimio nam Febris acuta creatur.*

*Si vertex capitis vel frons est tribulatur:
Tempora fronsq; simul moderate saepe fricentur.
Muriella colla nec non calidaq; lanentur.*

If head-ache come by drinking too much wine,
Or any other drinke, that may reigne
The bodies danger to an Ague fite,
Ingrossing fumes that much perplexe the witte:
To drinke colde water let him not refraine,
Because it hinders all that hurts the braine.
Crowne of the head, or forehead being vexte,
And with extremitie of heate perplexte:
Chafe then the temples with milde moderation,
And wash them with warme water in good fashion,
But seething Motherwort therein is best,
Because it gently cooles, and causeth rest.

Head-ache
caused by
drinking, &
remedie
therefore.

Here the Author noting two things, saith.

That if the Head-ache come by too much drinking, and specially of wine, or of any other drinke, that maketh folke drunken; one must drinke cold water vpon it, the which with the coldest thereof, ingrosseth the fumes that are lifted vp, and letteth them to hurt the Braine.

The second thing is, that if the toppe of the head or forehead bee grieved with too much heate, then the Temples should be moderately chafed, and after washed with warme water, in the which Mother-wort is sodde, for Mother-wort is cold, and cooleth.

Tem-

*Temporis Aestius ieiunia corpora siccant,
 Quolibet in mense confert vomitus, quoq; purgat
 Humores nocuos, stomachi sanat ambitus omnes.
 Ver, Autūnus, Hyems, Aestas dominatur in anno.
 Tempora vernalis salidus fit aer humidusq;
 Et nullum tempus melius fit flebothomia,
 Usus tunc hominis veneris confert moderatus,
 Corporis & motus, ventrisq; solutio, sudor.
 Balnea purgantur tunc corpora Medicinis,
 Aestas more cala siccata nascatur in illa.
 Tunc quoq; praecipue coleram rubeam dominari.
 Humida frigida, fercula dentur, sit Venus extra.
 Balneo non prosunt, sit rara Flebothomia,
 Utilis est requies, sit cum moderamine potus.*

In Summer season, fasting is not good,
 Because it dryes the bodie and the blood.
 To vomite once a moneth, wholesome some holde,
 For hurtfull humors thereby are controlde
 And voyded quite away. The stomacke cleare,
 Beware what next annoyance commeth there-
 Spring, Autumne, Winter, Summer rule the yeate,
 And all their seuerall hōwers in them appeare.
 The Vernall season is both moyst and hote,
 And for blood-letting no time better gote.
 Let men with Venus meddle moderately,
 For then they best may spare such company.
 Then temperate motion, laske, nor sweate offends,
 To purge by Bathing, Physicke then commends.
 Summer is hote and drye, red Choller then
 Encreaseth, and dryes all that's moyst in men.
 Meates moyst and coole, doe best become that season,
 And wantoning with Women, shewes small reason.
 Bathe not at all, and sildome ope a veine,
 Use little motion, labouring much retrain
 And drinke but little, least it prooue to paine.

Here the Anthoz noting diuerse things saith :

That much fasting in Summer dryeth the body, for in that that Summer is of nature hotte and drie, it resolueth the humours: the which also be resolued by oft sweating in Summer, and so fasting thereupon dryeth the body much more, so when the humiditie of meates is gone, the heate of the body worketh vpon his owne humidities, and dryeth them cleane away. Wherefore Hippocrates sayth: Hunger is expedient for those that be very moist, for hunger dryeth the body.

The second thing is, that vomiting once a moneth is wholesome, for thereby hurtfull humours, that bee contained in all the circuit of the stomacke are vorted. To this agreeth Auicen, saying, Hippocrates biddeth one to vomite euery month twise, two dayes one after another, that the second day may auoyde it that which the first could not, this conserueth health, and scoureth the stomacke from flegme and choler. The stomacke hath nothing to purge it, like as the guts haue red Choler, Auicen putteth other profits of vomit that it is well done.

First, it is good for head-ach, caused of moist vaporous matters, that ascend from the stomack to the head, but if head-ache come of his owne hurt of the braine, then vomiting doth rather hurt then profit.

Secondly, it cleareth the sight, darkned with vaporous matter of the stomacke, or else not.

The third is, it doth away waubling of the stomacke, in that it auoydeth the humours that cause it.

The fourth is, it comforteth the stomacke, into which choler is descended, the which corrupteth the meate.

The fift is, it doth away loathing or abhorring of meate.

The sixt is, it doth away the cause, that maketh one haue a lust to sharpe, pointike and sower things, the which cause (by these dispositions being reiuued) putteth or doth away the effects thereof.

The seuenth is, vomiting is wholesome for the laske that cometh before the Dropsie, for it auoydeth the matter of the
sarde.

sayde laske, and purgeth the stomacke.

The eight is, it is wholesome for the griefe of the reines and bladder, for it diuerteth the matter that floweth of those parts another way.

The ninth is, if vomiting be done by constraint of El-leborie, it auoydeth the matter, whereof Lepre groweth: it amendeth the first digestion, that the other digestions may the better be done.

The tenth is, it maketh one to haue a good colour.

The eleuenth is, it purgeth the stomack of a humour that causeth Epilepcie.

The twelfth is, by strong constraint it remoueth a stop-ping matter, the which causeth Ictericie. And likewise it auoydeth a flegmatike matter, the which commonly is cause of stoppling.

The thirteenth is, it auoydeth the matter that causeth As-ma, a disease that causeth one to brate his breath painefully, and also it comforteth the spirituall members, by whose heate the superfluities that cause Asma, are consumed.

The foureteenth is, it is wholesome against shaking and palsey, for it auoydeth the matter that is cause thereof.

The fiftenth is, it is wholesome for one that hath great blacke sores on his lower parts: for it turneth the humours from thence.

Now although vomiting duely and well done, be cause of these commodities, yet when it is vnduely done: It indu-reth many hurts, for it feebleth the stomacke, and maketh it apt for matters to flow into: it hurteeth the brest, the sight the teeth, causeth head-ach, as Auicen saith.

The thid thing that is noted in the text is, that there be foure seasons of the yeare, Spring, Summer, Autumne, and Winter. Spring time in respect of the other seasons, is hote and moist, though it be temperate in it selfe, as Galen saith in his booke of complexions, wherefore it followeth, that this season is moze apt to let bloud, in then the other: for it doth moze increase humors. And therefore in this season, mode-

rate vse of carnall copulation, temperate motion, laske, fire, and swate is comenient, and likewise temperate bathing to diminish repletion. This season is good to take purgations in.

The fourth is Summer heateth and dzyeth: and therefore it encreaseth redde Choller hots and dzye. And for this cause, in Summer we must fede on colde and moist meates, to diminish the seruentnesse of the heate and dzyough, and then we ought to abstaine from carnall copulation, the which also dzyeth, and from oft baining, and be let bloud seldom, for like cause. We must vse quietnesse, and little motion, for quietnesse both moyst, and much motion dzyeth.

In this season especially we must vse moderately to dzyinke cold dzyinke: for superfluous dzyinking of cold dzyinke (by reason that the pores be open) both make the body suddenly to take cold, or causeth the Colic, or laratie of the members, or else sudden death. From the which he defend vs, that liueth and reigneth eternally, Amen.

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